Christian Life

THE MAGAZIN[illegible] CHRISTIAN 25¢

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DUBUQUE IOWA [illegible] 2-54

12 Practical Articles To Help You Equip Your Church
(beginning on page 48)

In the **NEWS**

★ **IFCA Withdraws from ACCC**
★ **Debate on Hell Rocks Norway**

CHILD EVANGELISM REACHES
Kids by the Million

"practical" is the word for Moody's Christian Education course

This course provides excellent training for church lay workers as well as those planning to go into full-time Christian service. Those who complete the course will be able to lead others in the church or on the mission field into a fruitful teaching ministry.

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emphasis is on "doing"

For instance, in the curriculum-making class, you prepare a course of study for a church school; and in manual arts you make a model tabernacle, flannelgraph backgrounds, and learn camp-crafts. In addition, you have opportunity to teach vacation Bible school in local churches.

assignments provide experience

Practical Christian work assignments provide experience in every kind of children's and young people's work, including Sunday schools, weekday church schools, child evangelism classes, and boys' and girls' clubs.

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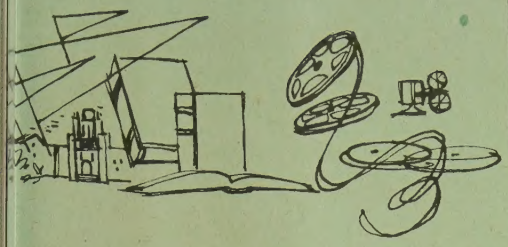

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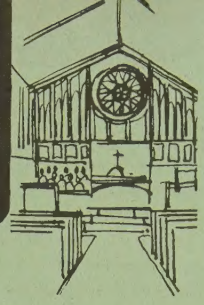
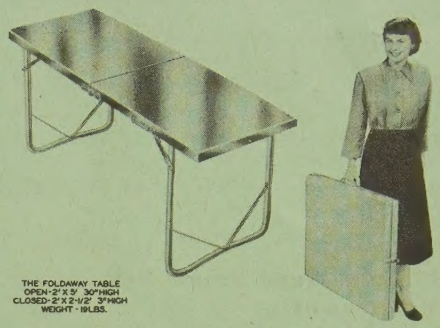




For further information on All-Luminum, check item U65-B on next page.

New Folding Church Trailer

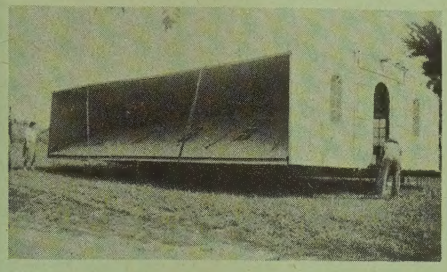
The newest thing for Christian work has arrived. It is the new Folding Church Trailer, used in place of tents or rented buildings where no buildings are available for pioneer gospel work or branch Sunday schools.

When unfolded, the Church Trailer seats 150 people, folds up to eight feet (standard road width), and looks like an ordinary moving van on the highway. It can be pulled by any car or light truck.

These Folding Church Trailers are being built and used in many parts of the country and with a small heating unit are adequate for any weather conditions. Only an hour or two is required to set up the church. The seats and small piano are placed in the center when preparing to move.

Materials most commonly used are ¼" marine plywood or sheet aluminum. It is all wired for electricity.

Normally a gospel work may be opened and a new church building under way within a year, at which time the Folding Church Trailer is released for Operation No. Two in any other desired location.



For further information on Church Trailer, check item U65-A on next page.

All-Luminum Furniture

The All-Luminum Fold-A-Way Table that you see in the picture is only one of an extensive line of aluminum products manufactured by the All-Luminum Products Company. It is referred to as the "Table of 1,000 Uses" and is made of heavy-guage aluminum, reinforced with steel at strategic points.

Handy for use wherever space is limited or temporary table area is required, the Fold-A-Way "folds to fit in a car, opens to feed an army." It can be pressed into service in kitchens, dining rooms and play rooms; for parties and picnics; in offices, restaurants, workshops and stores; and even on camping trips.

Engineered for compactness, easy storage and modern appearance, it locks closed and has a leather handle for easy carrying. It is completely rust proof and weather proof, requires no special care.

The Fold-A-Way will safely support more than 40 times its own weight. The smaller size will seat eight persons comfortably; the larger serves ten. A stack of tables six feet high will serve more than 200 persons and can be set up in 15 minutes by one man or woman. Legs lock into position when open.

In addition to the Fold-A-Way, there is the Snack-Pak, aluminum picnic kit that opens to become a picnic table; the Lounger, Deck Chair and Camp Stool, a line of

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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Your Office: church..... school..... other.....

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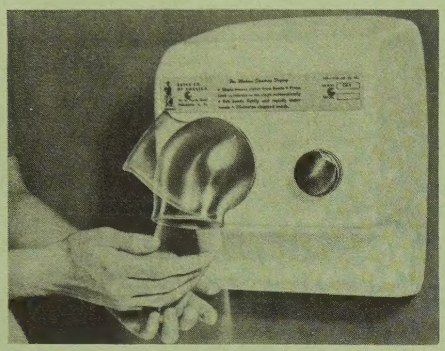
CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

sturdy, inexpensive aluminum chairs; the Sport Seat, an aluminum folding seat for football and fishing fans; and Atlas Tables and Folding Legs, a line of plywood top tables and steel folding legs of a revolutionary new design for home and institutional use.

Electric Hand Dryer Deodorizes Washrooms

Eliminate purchasing, storing and refilling problems, littered washrooms, plumbing repairs and the bother and cost of deodorizing gadgets. A new automatic hand dryer that combines round-the-clock deodorizing with new drying efficiency at remarkable savings of time, labor and money has been announced by the American Dryer Distributing Corporation.



For further information on Hand Dryer, check item U65-C below.

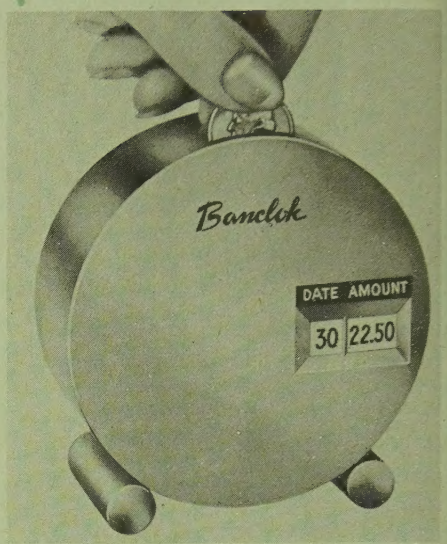
The new "American Dryer" employs a specially-developed General Electric ozonating system which destroys all objectionable odors in the washroom. The Ozonaire system works constantly, converting oxygen into odor-destroying ozone, to keep washroom air sweet and fresh without introducing "perfume" or astringent odors.

The cabinet is white porcelain and gleaming chrome. A press of the chrome starter button produces a gentle, yet effective stream of warm air from the nozzle—*drying hands completely in just* 18 *seconds.* An accurate timing device turns off the motor and heating elements at the end of a 30-second cycle so that power expenditure is held at an insignificant level. The nozzle, which revolves on a 360-degree cycle, may also be turned for face drying.

Engineered for rugged, heavy duty and years of tamper-proof, trouble-free service, American Dryers are easily installed on 115-volt or 220-volt circuits. Parts are guaranteed for 30 months. The unit is listed by Underwriters' Laboratories, Inc.

Automatic Fund Raiser

Here's a new way to raise $2,250 or more in 90 days (larger sums in proportion). The plan is to distribute Banclok Date and Amount Banks to 100 of your more active members. Each Banclok automatically collects 25 cents a day to keep the calendar up-to-date, or $22.50 in 90 days. Total collections for 100 Bancloks, $2,250.



For further information on Fund Raiser, check item U65-D below.

Bancloks are perpetual calendars that may be used over and over again by other members of the congregation for future collections. Bancloks work on the principle of enforced daily deposits of a quarter, or the right date won't show. They also register the total deposited within the bank. Each bank holds 90 quarters in 90 days or a total of $22.50. Mechanism is guaranteed.

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- ☐ U65-C Hand Dryer
- ☐ U65-D Banclok

I would also appreciate information on:

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Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

THE JOHN BROWN UNIVERSITY

(In the Beautiful Ozarks)

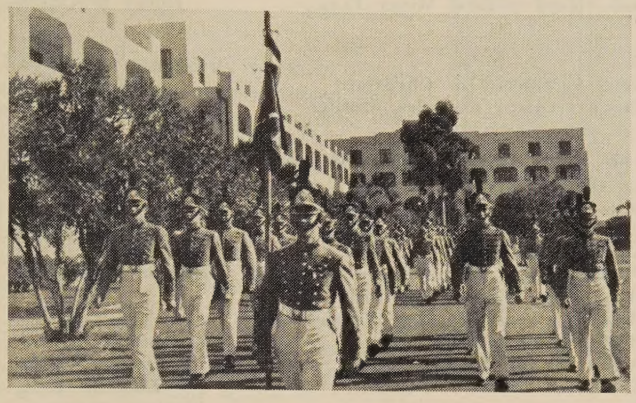
SILOAM SPRINGS, ARKANSAS

ITS UNIQUE PLAN OF ENDOWMENT!

These pictures of our three California private schools present to our friends of the nation what probably is one of the most unique and successful forms of endowment known to the school world. These independent, strictly pay, private schools are being built and operated for parents who are able to pay. Beyond our annual operating budget, with constant growth and constant improvement, a reasonably large balance is found at the end of the year to add to a growing endowment for JOHN BROWN UNIVERSITY—a unique university serving California and the nation. These outstandingly successful schools, which carry a definite Christian testimony, are built for parents who care.

SOUTHERN CALIFORNIA MILITARY ACADEMY
Long Beach 6, California

Over-looking Long Beach, the city beautiful, the Southern California Military Academy is ideally located and has easy access to both ocean and mountains. Because of its enviable reputation for thoroughness of training and individual attention for each cadet, the Academy for the past two years has had a waiting list for admittance into the student body. Its goal is to prepare the finest type of boy for leadership in home, community and nation. This school, with its all-the-year program, serves a very select group of boys in first through ninth grades.



BROWN MILITARY ACADEMY
San Diego 9, California

Brown Military Academy, the West Coast's outstanding Military Academy, serves especially high school and junior college students. This Academy is not alone accredited in the State but recognized by West Point and Annapolis. It has consistently maintained its distinction among the military schools of the nation and enjoyed the rather remarkable achievement of being designated an "honor" school by the Army for twelve consecutive years. The Academy has a million-dollar plant on a forty-acre campus and is located in a most ideal spot near the ocean. This school is an all-the-year school offering exceptional training under a loyal and capable staff.

BROWN SCHOOL FOR GIRLS
Glendora, California

A fifty-acre campus, including orange and lemon groves, is located on a mountain side above Glendora, providing a most healthful, wholesome environment for the Brown School for Girls. Sympathetic, capable teachers and housemothers assure fundamental training for cultural and educational development for girls in first through twelfth grades. Modern dormitories and classrooms and vast outdoor playgrounds enhance the effectiveness of the all-the-year program made operative in the Brown School for Girls.

JOHN E. BROWN, Jr.
President

These three widely known, highly commended private schools write a growing chapter in building AMERICA'S UNIQUE UNIVERSITY while serving probably during the twelve-month period more than fifteen hundred select boys and girls. The next issue of this periodical will contain the story of another feature of the JOHN BROWN UNIVERSITY endowment set-up, the story of the four radio stations.

For information, write individual school or President, Dr. John E. Brown, Jr.

JOHN BROWN UNIVERSITY, Siloam Springs, Arkansas

Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

JULY • 1953 *Volume* 15 *Number* 3

In This Issue

THIS MONTH

Like Jello, Child Evangelism has shaken itself out of a trademark name and has become a household word. Today folks don't think of Child Evangelism as an organization; they accept it as a means of getting kids to trust Christ as Savior.

OVERHOLTZER

This is only part of the story that Regional Editor Les Flynn discovered when he dug under the surface and found the real meat of CEF. Flynn, a thorough investigator, comes through with this solid and colorful story in "Kids by the Million" (page 13).

Fifteen years ago, J. Irvin Overholtzer, CEF's founder, started at Matt. 18: 1-14, which included the verse, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Overholtzer, harassed with the popular notion that salvation was for older folks, couldn't forget it. In a short time he wore out that page of his Bible by incessant study.

Quitting his pastorate, he locked himself in a Chicago hotel room and prayed. Like a butterfly from a cocoon, he emerged with wings.

Then diligently he worked. Once he pawned his overcoat to pay for organizational expenses.

Like a flood river, CEF overflowed its banks. It could not be stopped. Blessed by God, it was received with open arms by groups across the country.

And the critics who said that children couldn't experience salvation had tip-toed out the back door.

Yet to some it was still unknown. An official of Rochester, N. Y., misheard the name and violently opposed giving CEF the use of school playgrounds.

Christian workers finally discovered that he thought the name was "Child Vandalism." *There's enough child vandalism around Rochester now,* he surmised.

But, after a personal demonstration of a typical Bible lesson, he withdrew his objection. Today, no doubt, there is less child vandalism in Rochester because of Child Evangelism.

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NEXT MONTH

With reports of blessings received from last year's contest still coming in, CHRISTIAN LIFE will launch its Sixth Annual International Sunday School Attendance Contest for 1953 next month. It will be chock full of ideas to help you get off to a good start and break the finishing line as a winner.

We'll whisk you off to the west coast next month to meet Dr. David L. Cooper, the literary apostle to the Jews. No doubt we'll find him buried in books, still pursuing his unique ministry as the author and director of the Biblical Research Society and editor of the *Biblical Research Monthly.*

How does a shocking news story of a brutal murder tie in with a Sunday school? Leslie Flynn, CHRISTIAN LIFE's own regional editor and the pastor of a church with an aggressive Sunday school program, will tell you what it meant in his church. You'll learn why they put the Sunday school first.

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Readers Write

Not for Christians

Last month I had a letter typed and ready to send to you regarding a boxed note about the killing of the Korean pastor by drunken armed servicemen. The flavor just didn't seem to be right. The boxed note pained me. Now, this month (May issue) appears a full-page editorial in which you seem to glory in accepting your own compliments that you have been so instrumental in seeing that retribution is made. While all of us deplore the brutal murder, not all of us are interested in demanding justice as per world style. . . . It is not for Christians to demand vengeance. No, nor should Christians be proud when vengeance is executed to others. It just is not the spirit of Christ.

Scottdale, Pa. FORD BERG

* * *

I have been particularly interested in your news and comments about Korean pastor Pang's death. We know his niece very well. She has been in America about three years attending Whitworth College. . . . In a recent letter she said her grandfather had died partially due to the shock of his son's terrible death. She has not heard from her parents since her uncle's death.

Owyhee, Nev. MRS. L. L. PONTIUS

* * *

I was much interested in the case of the Army officer who killed the Korean pastor. He received the same length of sentence that my son received last Friday for being a conscientious objector to participation in war in any form.

Mountain View, Calif.

JOHN WALLACE AMES

Another Christian Motel

In your May issue, I read, "What is believed to be the first complete motel ever built on a Bible conference grounds is being constructed at Winona Lake Christian Assembly, Winona Lake, Ind." I should like to add, a beautiful motel . . . is being built on the Montrose Conference grounds, Montrose, Pa. CHRISTIAN LIFE's own evangelist, W. Douglas Roe, is the executive secretary of the conference.

Upper Darby, Pa. HELEN FERREE

Eye-Opener

I was interested in your article "How *Good* Is Your Reading?" I never knew there were so many different Christian magazines. In fact, until three years ago I didn't know there was such a thing as a Christian magazine. . . .

Picton, Ont., Can. MRS. JACK WAGER

* * *

I enjoyed your article on reading; . . . there is only one fault with it. That is, you didn't tell us how or where we could secure these other magazines.

Imlay City, Mich. ROY E. SWANSON

■ *Addresses available for the asking.*—EDS.

Disappointed

I have just finished reading Fred Jarvis' article "Formosa Story" (April issue). It meant a good deal to me because I visited Formosa in July, 1952, and for ten days

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was a guest in the home of Jim and Lillian Dickson. . . . Incidentally, Jarvis quoted Mrs. Dickson, but said very little about her in the article. This was quite a disappointment to me, for Lillian Dickson is quite out of the ordinary herself and carries on no little program apart from her illustrious husband's activities. . . .

Priest River, Idaho E. EUGENE STEWART

Congratulations

Your March magazine arrived in our home on the day of Premier Stalin's death. We congratulate you on your significant reporting of "Reds Launch Jewish Purge." It appears that God still has a definite hand in the affairs of His chosen people, and it appears that He would use this as a definite warning for nations to keep their hands off the Jews.

Lincoln Park, Mich. REV. C. W. BROGAN
Grace Cumberland Presb. Church

Heartily Agreed

Just finished reading your article, "Rape of Our Resources" (April issue), and I heartily agree with you. However, I wonder why men, especially preachers, never look at the effect of poison sprays, chemical fertilizers and wonder drugs of all kinds.

Quincy, Ill. A. HAWKINSON

Helpful Hint

Evelyn Witter's article "Psalms for Primaries" was a very helpful presentation of a subject that sometimes presents difficulties to those who have the responsibility of planning devotional services for Juniors. Your readers might be interested to know that there is a new edition of *Book of Psalms with Music* in which all 150 Psalms of the Bible are set to music. It is available from C. R. Fox, 209 Ninth St., Pittsburgh 22, Pa.

Greeley, Colo. S. BRUCE WILLSON

Attention Getters

I would like to see more "finger stories" for us who teach small children. They are wonderful "attention getters" at those restless periods in a children's church for the smallest. The stories settle them right down to listen to more "meaty" teaching for the older ones in a mixed-age group.

Portland, Ore. FRANCES TRAVER

Christian Life Evangelists

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■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During July and August they will be at:

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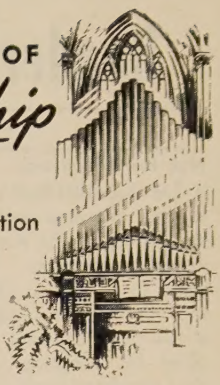

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Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Stenographer-Secretary—Responsible position in office of Christian publication located in Chicago. Work is varied and interesting. Employee benefits and good future. Box JL-274.

Clerk for Bookkeeping department—Christian office in Chicago needs young lady in bookkeeping department. Must enjoy working with figures but need not have extensive experience. Excellent opportunity and good Christian fellowship. Box JL-276.

Order Department—We need a young lady for clerical work in our order department. This is a Christian concern located in Chicago. The work is interesting. Future possibilities are good. All Christian employees. Box JL-278.

Teacher for Baptist Christian Day School to teach first or second grades. Must have teaching credentials. School located in San Fernando Valley, Calif. Must be born again, consecrated Christian with musical ability. Box JL-256.

Established child welfare agency desire Christian case worker. Young woman, 25 to 40, with graduate degree (or its equivalent) in social work. Good pay and working conditions. A real ministry. Box JL-258.

Teachers needed for Christian Day School in New York City—Grades one through six. Opportunity for real Christian service in field of education. Box JL-260.

Convention Speaker-Secretary—Good Christian education background from college or Bible institute; practical exp. in Sunday school and VBS; knowledge of well-known Sunday school materials; ability to speak well. Exp. necessary. Must be good typist and able to take dictation. Box JL-262.

Editorial assistants—secretaries and proofreaders. Knowledge of graphic arts and Christian education helpful. Splendid opportunities to advance in Christian publishing house. JL-264.

Advertising department secretary for America's leading fundamental Sunday school publishing house. Delightful surroundings; fine program of benefits; earned increases each six months. Prefer young woman under 30. Excellent opportunity. JL-266.

Experienced typist—Unlimited opportunities for you in Chicago offices of fundamental Sunday school publishing house. Soundscriber operator in Customer's Service; biller in Order-Clerical; correspondent in Publication Sales or Film department. Advancement opportunities; benefits; good salaries; regular earned increases. JL-268.

Male

Advertising Manager—An opportunity to put your talents and abilities in this field to work for the cause of Christ. Should have sales or public relations exp. and knowledge of the graphic arts field. Must understand agency operation. Give full details of past exp. Box JL-270.

Space Salesman—Here's a traveling job representing a Christian publication in the field of advertising. Must have sales or public relations exp. and preferably a knowledge of advertising. Opportunities very good. Write in detail. Box JL-272.

Christian publishing concern, engaged in supplying missions with translated literature, needs additional workers. Type compositors, platen pressmen, offset layout personnel, offset pressmen, bindery workers. Write for details. Box JL-248.

Christian caretaker and maintenance man for summer conference grounds. Home furnished April to October. Not necessary to live on grounds other six months. Will accept applications up to 65 years of age if strong and in good health. Box JL-250.

Salesman to call on wholesale trade. Territory covers several states. Christian only. Salary and commission. Give full particulars about yourself. Box JL-252.

Trade Representative for Midwest. Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian education and exp. in Sunday school and church work. Box JL-254.

Both

Young couple as Directors of Christian Education in Baptist church in Eastern Pennsylvania. Includes youth and children's work and assisting in music program. Box JL-244.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. JL-246.

Situations Wanted

Female

Christian lady desires work addressing envelopes and cards, copy work, etc. in long-hand in her home. Box JL-247.

Teacher of Music Education, piano, voice, theory, chorus and orchestra. A.B. and M.A. Twenty years' experience. Position desired on college or Bible school level. Box JL-249.

Christian lady, 23, seeking God's will, desires full-time position as children's worker in fundamental church or mission. Bible school grad. One semester Teachers' Training. Plays piano and sings well. Exp. in children's work, office work, nurses' aid work in senile home. References. Box JL-251.

Middle-aged Christian lady, music teacher, wants summer position. References. Traveling companion, pastor's assistant, salad maker, gift shop at summer resort. Modest salary. Box JL-253.

Christian lady is seeking position as cataloger in a college or Bible school library. Has B.S. degree in L.S. and A. M. in Social Science. Working exp. has been in teaching and library work. Box JL-255.

Woman wants to be companion, housekeeper to elderly Christian lady or couple in Southern California in return for room, board and salary. References can be supplied. Available now. Box JL-257.

Director of Christian Education with M.A. in C E. Especially interested in working with young people. Exp. working as counselor in New England camps and as high school teacher in Mass. and Vermont. Grad. of Houghton College and Eastern Bapt. Theol. Sem. Box JL-259.

Grad. of Baptist Sem., with business training, exp. in business institutional management and settlement work, and hospital exp., desires position in Christian inst., home or school where training and exp. qualifies. Excellent health. Early fifties. Available immediately. Box JL-261.

Teacher, secondary school Eng., 18 yrs. public school exp. Master's degree. Desires to teach in Christian high school, college or Bible school. N.J. cert. Can teach Eng. Methods and Education. Will also work for Christian book publ., magazine, radio sta., educational research. Box JL-263.

Christian lady, B.A., English and history majors. Completing year's study at Biblical Seminary in New York. Seeks permanent position in rural area. Available now. Box JL-265.

Male

Minister desires to work with fundamental evangelistic party as coordinator. Have been

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ILLINOIS, Chicago
MICHIGAN, Detroit
INDIANA, Indianapolis
OHIO, Akron, Cleveland, Columbus
ARKANSAS, Little Rock
IOWA, Des Moines
PENNSYLVANIA, Pittsburgh
NEW YORK, New York City
MASSACHUSETTS, Boston
WASHINGTON, D. C.
WEST VIRGINIA, Charleston
NORTH CAROLINA, Charlotte or W.-Salem
GEORGIA, Atlanta
FLORIDA, St. Petersburg
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coordinator for well-known evangelistic party. Exp. in all phases of this type of work. Been pastor and evangelist. Evangelistic activities have covered U.S. and Canada. Avail. Sept. 1. Box JL-243.

Ordained minister, 33, holding college and seminary degrees, desires position in the Lord's work. Prefers work as pastor or possibly in field of Christian education in western states. Returned from Christian educational missionary work in Africa. Married, one child. Box JL-245.

Ordained minister, 30 yrs. exp. pastoral work and rel. ed., desires rural or home mission work. Exp. choir, youth work, esp. Bible teach. and evangelistic work. B.A., three yrs. univ. work. Excellent health. Will consider position in academy or Christian high school. Box JL-235.

Conservative Presbyterian, U.S.A. ordained minister desires pastorate. College and seminary grad. 4 years exp. as assistant pastor and youth worker. Married and family. Prefer South or West Coast. Box JL-237.

Christian apprentice linotype operator desires employment with Christian firm located so children can attend Christian elementary and high schools. Also desires part-time work on Christian radio broadcast as announcer. Family takes active part in program of the local church. Box JL-239.

Christian man, 53, single, new car, trailer, 16mm sound proj. entering evangelistic work, desires a person or organization to aid in acquiring religious sound films for use in remote areas of South and West. Own funds adequate for travel and living exp. Need aid for purchase of films. Box JL-241.

Young ordained minister, grad. of Phila. School of the Bible, Moody Alumni, desires part time pastorate, rural or city. Chicago vicinity. Married to soloist and pianist. Can give Wed. and Sunday services. Actively engaged in Christian business but desires to contribute to the Lord's work. Box JL-267.

Christian writer prepared to handle publicity and news releases for Christian organizations. Will also do copywriting. Ten years exp. Must handle work from Chicago headquarters. Very reasonable rates per job. Write for estimates. Box JL-269.

Both

Christian couple with three children, seeking janitor work in building in Chicago, near Moody Bible Institute, with apartment supplied. Box JL-233.

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

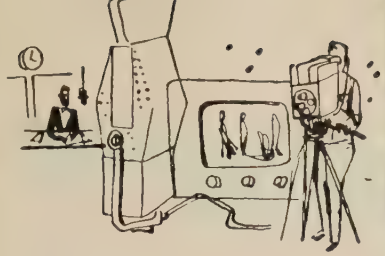
Greater Chicago Sunday School Association: 14th Annual Convention at Moody Meml. Church, Chicago, Sept. 26. Rev. S. L. Boehmer of Toronto will be featured speaker. Write: Greater Chicago S.S. Assoc., 343 S. Dearborn, Chicago 4.

Scripture Press: Mt. Hermon Conf., Mt. Hermon, Calif.—July 6-12. Penn Grove Summer Bible Center, Hanover, Pa.—July 13-18. Winona Lake Bible Conf., Winona Lake, Ind.—July 27-31. Okoboji Lakes Bible and Missionary Conference—August 5-9. Gull Lake Bible Conf., near Kalamazoo, Mich.—Aug. 25-28. Open Bible Standard, Des Moines, Iowa—Aug. 31-Sept. 2. Cedar Lake, Ind.—Sept. 1-7. Sunday School Fair—Sept. 19, 434 S. Wabash, Chicago.

Camp Wycliffe: Summer Institute of Linguistics: on campuses of Univ. of Oklahoma and Briercrest Bible Institute, Caronport, Sask., from June 15 to Aug. 28, and at Univ. of North Dakota from June 22 to Sept. 4. Catalogs and application blanks may be obtained from Summer Inst. of Linguistics, Box 870, Glendale 5, Calif.

Youth for Christ International: Ninth Annual Convention, Winona Lake, Ind., June 28-July 12. The new Billy Graham film, "Oil Town U.S.A." will be shown each week. Write: Youth for Christ Intl., 109 N. Cross, Wheaton, Ill.

Summer Institute of Christian Writing: Mt. Hermon Bible Conf., Mt. Hermon, Calif.—July 6-10; Winona Lake Bible Conf., Winona Lake, Ind.—Aug. 3-7; Montrose Bible Conf., Montrose, Pa.—Aug. 18-22. Write conferences.



RADIO-TV

THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

TV Starlet Telecasts for Christ

GEORGIA Lee Hoops, TV starlet, is now telecasting for Christ. Born of a theatrical family, Georgia has packed a mass of dramatic experience in her 27 years. "I've been in radio, television and played stock," she said, "and I've been singing and dancing ever since I could walk.

"Lately, in addition to my work with the Lutheran series, I have completed acting assignments in other religious pictures, and also made quite a few recordings, too. Colleen Townsend Evans changed my point of view at Warner Brothers, where I met her and also my husband," she said. "We were in a picture called 'Jamie.' Soon after that I really found Christ.

"I prefer to work in the 'This Is the Life' series, because these films are part of my own beliefs. I feel that there is no greater ministry that can reach the multitudes than these Lutheran films. My husband, Ralph, has left show business and is studying for the ministry, so I hope you can understand my motives," she said.

■ Far East Broadcasting company will be in Asia's First World Fair. Holding the distinction of undertaking Asia's first International Fair, the Republic of the Philippines has launched a gigantic $6 million project which promises to be the outstanding event of the Orient for the year 1953.

The Far East Broadcasting company, interdenominational non-profit Christian organization operating seven transmitters in Christian Radio City, Manila, saw the International Fair as a God-given opportunity to reach an estimated two million visitors with the Christian message. An area near the front entrance to the Fair grounds was granted the FEBC, and a complete studio has been designed, built, decorated and staffed by personnel of Christian Radio City, Manila, directed by Robert H. Bowman, FEBC vice-president.

In this studio many "live" broadcasts are put on daily for receptive audiences. Staff members are assigned as "hosts" for all the hours the Fair is open, and thousands of pieces of Christian literature have been distributed.

Bowman reports that studio audiences pack out "live" broadcasts, and that crowds line up at the studio windows to catch a glimpse of the broadcasters and hear the Words of Life.

■ The Great Lakes area is now hearing First Mate Bob and crew of the Good Ship Grace. WLS Chicago, 890 on the dial, is now broadcasting the "Haven of Rest" program, which originates in California. Every Monday, Tuesday and Thursday, 7:30 p.m., Chicago time, is the hour when First Mate Bob and his crew broadcast with his distinct and different method of reaching the people. He declares, "This victory is due to the many prayers of shipmates of this radio testimony."

■ At the 1953 National Association of Evangelicals convention in Cincinnati, a resolution was passed concerning a debatable paragraph in the TV Code of the National Association of Radio and Television Broadcasters. The paragraph stated, "A charge for television time to churches and religious bodies is not recommended."

The N. A. E.'s resolution said,

"Whereas the Television Code Review Board of N. A. R. T. B. has recently ruled by definite declaration in resolution form that as a board they are unanimously convinced that there was no intent either expressed or implied to prohibit the sale of time for religious telecasts, if in the judgment of the station management such sale will contribute to the advancement of religious teachings in their community; and

"Whereas this matter has been thoroughly reviewed by the Television Code Review Board, said review being supplemented by reports on the intent of those who drafted the language in the Code and examination of the transcript of the Television Membership meeting at which the Code was ratified; and

"Whereas the Television Code Review Board has further declared that final decision rests with the individual management; and

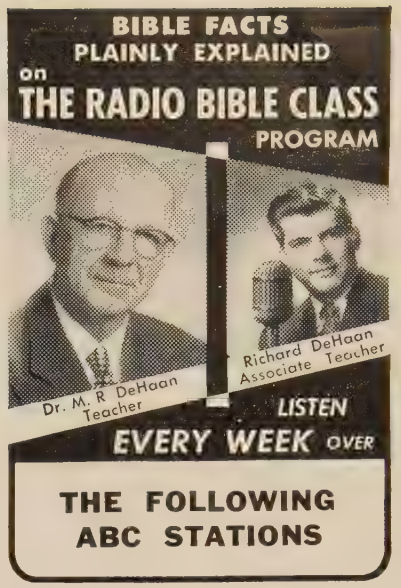
"Whereas there is an apparent increasing friendliness by various stations relative to the sale of time for religious telecasting; and

"Whereas the interpretation makes clear that the Code does not contain a prohibition against the sale of time for religious telecasting—

"Be it resolved that we request the Television Code Review Board to notify all members of N. A. R. T. B. at the Los Angeles Convention of their decisive action and provide some means of communicating their decision to new members and management of stations; and

"Be it further resolved that station management be informed that in view of this action by the Television Code Review Board that the N. A. E. will anticipate the same courtesies from the TV networks and local stations for free time as granted the National Council of Churches of Christ in America; and

"Be it finally resolved that we express our sincerest gratitude for the very serious and gracious consideration extended this organization regarding this vital matter of communications by the Television Code Review Board of N. A. R. T. B." END



THE FOLLOWING ABC STATIONS

WXKW—Albany
WRTA—Altoona
WGST—Atlanta
WBCM—Bay City
***WKBW**—Buffalo
WLS—Chicago
WSAI—Cincinnati
KGGF—Coffeyville
WMFJ—Daytona Beach
***WXYZ**—Detroit
WIKK—Erie
***WTAC**—Flint
KARM—Fresno
WLAV—Grand Rapids
WHGB—Harrisburg
***WMIQ**—Iron Mountain
***WPDQ**—Jacksonville
***KCMO**—Kansas City
***WKLA**—Ludington
WMUR—Manchester
***WKBZ**—Muskegon
WABC—New York
***WCAE**—Pittsburgh
KXOK—St. Louis
***WSUN**—St. Petersburg
KGO—San Francisco
KGA—Spokane
WSPR—Springfield, Mass.
KWWB—Walla Walla
WMAL—Washington
KXEL—Waterloo
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Adding Wings to Our Roots

TWO of the greatest needs of today's Christian church are roots and wings—roots for stability, wings for initiative.

Sadly, those with roots decry others as dreamers; those with wings label their opposites as sluggards. In few cases do wings and roots grow on the same Christian. When they do, the world is shaken.

In Colossians, Paul admonishes us both to be rooted in Christ and to seek those things which are above.

But wings weaken and vision fades when our faith fails. Consequently, as our faith fails, our churches fail.

Let's check ourselves and our churches. After advocating a vigorous building scheme borne by someone's vision, we settle down. Concerted shouts for a new church edifice die away and members set their eyes on the proposed mountain of debt. Too much and too big, they echo. Let's solidify our forces first; let's raise all the money before we begin, comes the call.

Calling for deeper roots, we clip our wings; our vision fades and a mountain of discouragement blocks our path.

Outside our church within 30 minutes' drive lie communities without a church of any type. New settlements and housing units have grown faster than our church. This mission field at our doorstep suffers because of our lack of faith. We will not try to reach them, because we are afraid God will fail to supply the needs of such a venture. In heavily churched communities we wallow in our failure, so engrossed with sluggish activity that we cannot see a harvest field a few miles away. We have no wings.

Unaware of the growing cleverness of the world's appeal, we content ourselves with the same methods of gospel presentation which the monks of Dark Ages used. We remain satisfied if we reach a handful of children at Sunday school, disregarding the fact that often they drift far away spiritually during the week. Midweek youth functions are termed superfluous; visual aid materials are used cautiously. As segments of our youth or adults are entirely neglected, weak Christians become cold and prospective converts get hardened. Because the "old faithful" drop into their pews each Sunday morning, we are happy and view the situation with no alarm. We have lost our wings.

Perhaps, entangled with numerous church events, we, as church and Sunday school officers, are on the go every night of the week. A Bible class, a committee meeting, a youth social and even prayer meetings tie us up so thoroughly that we are untouched by the passing world. We make the church our shell and flee into it for refuge, which we gliby label "fellowship."

But next door is a neighbor with whom we have a nodding acquaintance. Although we admit that he has never been seriously confronted concerning making a decision for Christ, yet we excuse ourselves by saying, "He knows how interested we are in church work."

While we are automatically praying vaguely for lost souls, our neighbor ignorantly tramps a downward road. We have no wings; much worse, we have crippled feet.

In committee sessions we wait until we have ridiculously outgrown a room, department or church before we plan a move. As we linger, equipment gets ragged and unsightly, barely usable, on excuses of false economy.

Meanwhile outsiders uncomfortable in cramped or inadequate quarters forsake the church; potential converts choose spacious golf courses to over-stuffed auditoriums. We, sacerdotal committee members, justify our actions, "See, no more new people have come in; we didn't need more room; we didn't need new equipment anyway." We have no wings.

Mistaking conservative action for conservative theology, we confuse movement with modernism. Our mixture of conservative theology and conservative vision has brewed a stagnant cup of dead orthodoxy. And stagnation is never pleasant.

We play a game of spiritual checkers. Failing to move because we fear making a mistake, we let our adversary jump all over us.

But motion has never meant mistake unless that motion was born out of self and not of the Spirit or unless that motion was not preceded by solid preparation. While preparation means prayer, it also means launching out by faith today to lay a groundwork for greater victories tomorrow.

If we expect to grow tomorrow, we must plan today.

Today is a day of movement. Swift advances are being made by the world. Weak Christians are being enticed and led away. The unsaved are speeding on their path of destruction.

The world will not halt, merely to allow the Christian church to start moving. In the face of adversity or the crest of attainment we must press on and live positively in the light of God's leading. This is not the time to catch our breaths nor is this the time to be on the defensive.

Today is the day for practical planning with eyes of vision, knees of prayer and hearts of love.

With the wings of faith, we can add to our churches or build new ones. We can reach the unchurched communities surrounding us. We can adjust methods or adopt new ones. We can purchase materials needed for an efficient ministry. We can make the acquaintance of those of our neighbors who need to hear the Gospel.

Roots are vital to the Christian's strength, but wings are imperative to his success.

Trying to give a practical boost to the congregation that means business for Christ, our Church and Sunday School Management section, which begins on page 48, is entirely devoted to church building and equipment this month.

In its pages you will find enough good suggestions to give your wings some healthy exercise. Each phase of church equipment is geared to the theme of aiding the individual church in its mission of winning the unsaved to Christ.

The job that God wants you to do will be left undone, if your inspiration fails after reading a few lines. Your wings need exercise beyond the pages of a magazine. Upon your knees commit your way unto the Lord and then let Him do great things through you.

1953 Editorial Platform

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

Swan answers letters asking about salvation.

One-Man Gospel Expedition

by Fred D. Jarvis

JUST a few years ago, Harry Swan was anything but a missionary. Today, perhaps no other missionary in Japan is reaching more souls or spending as much of his own personal money as Swan.

In a little more than two years, he has distributed some three million tracts and is currently conducting a network gospel broadcast which reaches a possible 85 per cent of Japan's millions.

Swan inherited a considerable amount of money from his father, and by carefully investing it, he was able to accumulate enough money to own as many as a half dozen hotels at one time. With this money and with a deep concern for the Japanese people, he sailed to Tokyo in November 1950.

His theological education consisted of two degrees in agriculture and engineering from the University of Wisconsin; his board, Harry Swan and God; his home, a room at the YMCA. No one welcomed him to his new task, but God encouraged him. The first day he met a Greek sailor who had lost a finger in an accident and had come to Tokyo for medical treatment. He was ripe for the Gospel and Harry led him to the Lord at the hotel.

His next step was to set up a pulpit on the streets. He tried preaching a bit but felt that others could do that better and that his primary ministry was getting out the message by the printed page. He soon exhausted the 100,000 tracts which he had brought with him. In response to his letter back home, a couple million more tracts came. In one day he passed out 6,000 tracts; another day, with helpers, 13,000.

Being an old Gideon from the Los Angeles camp, Swan also finds time to help distribute thousands of New Testaments to schools, prisons and hospitals.

The work which Swan feels is the most rewarding, however, is his radio ministry. Impatient with the fact that little was being done in spite of elaborate planning, committee meetings and publicity about gospel radio in Japan, Swan walked into Tokyo's powerful 50,000 watt radio station and announced that he wanted to buy radio time.

They pulled out the schedule and told him what time was available. When they asked for his script, he showed them a Bible and his tract. The matter was taken to the manager and Swan signed a short contract. This lengthened into a longer one, then from one station to seven.

Since July 10, 1952 he has carried on his own broadcast. Using the musical talent of Youth for Christ and with assistance of missionaries and national leaders, Swan has produced a fine program called "The Way," which covers a potential listening audience of about 75 million people. Sometimes he receives as many as 235 letters a week. Many profess to accept the Lord; many others want more information.

The cost of this Japanese network ministry has been large. In fact, Swan came out to Japan entirely at his own expense and has invested his all in the tract and radio ministry. The combined outreach costs an estimated $25,000 a year.

Before his conversion, Milwaukee-born Swan had his own ranch in California and thought nothing of taking a trip to South America and at one stroke buying $40,000 worth of jewels and stones. During those days, as bachelor Swan will tell you, he liked his big fat cigars, was by no means a stranger to drink and had a definite weakness for pretty women. But this was all changed when Christ came into his heart.

Swan was making more money when he saw a movie on Japan, showing missionaries throwing out tracts behind a moving car. The people scrambled for them like dollar bills. There and then he said, "That is the place for me. If the people in Japan want the Gospel like that, I will go there." And he went.

Today Harry Swan continues to serve the Lord as Japan's unique missionary. His board is still God and Harry Swan; his boss is still the Holy Spirit; and his job is still to get the Gospel out by whatever means he can to the needy nation of Japan.

END

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"There seemed to be a challenge in your course and the instructions were so compact and simple I'm sure I received as much from your course of seven lessons as I did from one three times as long and ten times as expensive. Since receiving my diploma I have made several sales, the last one to CHRISTIAN LIFE magazine." Mrs. Beulah Briggs, Sebastopol, Calif., grad. BCW, enrollee CMW.

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SPECIAL SUMMER PREVIEWS... National Premieres beginning SEPTEMBER

At a Child Evangelism class a boy points out the angels who appeared to the shepherds. The teacher and neighborhood friends watch.

Kids by the Million

by Leslie B. Flynn

In only 15 years, Child Evangelism Fellowship has become one of America's most remarkable youth movements. With countless thousands of genuine children's conversions, it has shattered the notion that the ideal age for salvation is during the early teens. Today this growing group is reaching one million kids weekly.

A SEVEN-YEAR-OLD boy silhouetted the doorway of a liquor store in the winter twilight of downtown Rochester, N. Y. Suddenly he gave a shrill shriek and darted through the traffic. Rushing up to a lady on the other side, he exclaimed, "Hi, mom!"

"How did you get here?" His mother's voice was amazed but angry.

"I wanted to try to get you to come home before you go in that saloon!"

The little fellow begged his mother not to enter the saloon. Unsuccessful, he dejectedly made his way toward a bus stop.

Boarding a bus at the same corner was a lady who had taken in the whole episode. Sitting beside him, she discovered it was his birthday the next day. "If I get you a present, will you let me come and see you?" she asked.

The next day she went to the address, but he was at the theater, where his mother often sent him while she worked or frequented saloons.

In the meantime, the lady, who taught a group of boys and girls a Bible story every week, told the incident to a Christian businessman deeply interested in boys and girls. He gave her one dollar to give to the little fellow. She went to his home, and telling him of the dollar she had for him, invited him to the Good News club.

When the next meeting began, he still did not appear. But right in the middle of the story, when she was illustrating the freedom of salvation by holding up a dime and offering it to anyone who would take it, he walked in. She slipped the dime out of her palm, replacing it with the dollar. "This is for the little fellow who just walked in. Do you believe you can have it just by taking it?"

"Yes, that's just why I came," he replied.

When the invitation was given for children to accept Christ, he was the first to respond. That night he witnessed

to two of his sisters and they were won to Christ. Then the family moved away, leaving no word as to their whereabouts. The disappointed Child Evangelism worker wanted them so badly to come to summer camp.

Two weeks before camp-time, as she was giving a Bible story on the radio, he and his two little sisters peeped into the studio. The minute the program ended, she rushed out to the waiting room. "Where have you been?" Then she asked, "Do you still have the Lord Jesus living in your heart?"

"More than ever," the three enthusiastically replied. "And we're going to Sunday school where they really teach about Him!"

The little fellow and his two sisters spent a week at a Christian camp last summer. His mother and older sister are being contacted with the Gospel.

This story is typical of the unusual work of what is probably America's most remarkable evangelical youth movement —Child Evangelism Fellowship.

Precursor to virtually all present-day youth-evangelism organizations, Child Evangelism Fellowship began insignificantly in 1938 by a pastor whose heart was burdened for the salvation of boys and girls. Practically without supervision, but aided by grass-roots support, CEF has slowly but solidly tentacled into every state in the U.S.

Though less flashy than later youth organizations, it is considered as large, or nearly so, as all of them put together from the standpoint of numbers reached and workers involved. It now reaches one million children weekly in Good News clubs held in homes with 35,000 housewives giving their time as hostess, teacher or helper.

CEF staff workers check their magazine.

Ellis and Overholtzer get a global view of the outreach of International Child Evangelism.

Without doubt, CEF deserves most of the credit for the stepped-up impetus to children's work in recent years. Wherever it has gone, it has exploded the theory that the ideal age for accepting Christ is 12, thus revolutionizing concepts of the urgency and potentialities of winning children for Christ. Christian workers have been jarred into realizing a child can and needs to become a child of God as soon as he understands the Gospel. In addition, CEF has been in existence long enough to prove that child conversions stick. And in many cases, they can point out how children have been used to reach their parents for the Gospel, a direct reversal of the biblical pattern that parents should win their own children.

Like Topsy who just "growed," its development was so loose that only three years ago it was a coast-to-coast organization established with a national director and headquarters in Chicago. As a result of this co-ordination effort, CEF now has some representation in every state. About 52 directors serve regionally, with others pending appointment. Some states, due to size, are divided. Besides, there are approximately 500 city and county directors.

Establishment of headquarters has made possible a more accurate picture of CEF's magnitude across the nation. Chicago, where the movement has been going for 15 years, has one of the largest home Bible class programs, reaching 11,500 last year.

In area-wide work, largest number reached by any one center was reported by Lancaster, Pa., where 20,000 are enrolled in the 652 clubs in that city and 27 surrounding counties.

In 20 counties around Oakland, Calif., 10,000 attend 500 weekly clubs. Yakima, Wash., lists nearly 8,000. Muskegon, Mich., Portland, Ore., Los Angeles, Calif., St. Louis, Mo. and Reading, Pa., reach between 3,000 and 5,000 each.

Ellis inspects artwork for flannelgraph material, important CEF teaching aid.

Mail from 110 nations reaches CEF headquarters.

Some cities drawing between 1,000 and 2,000 are Baltimore, Md., Washington, D. C., Birmingham, Ala., Fort Wayne, Ind., El Paso, Texas and Buffalo, N. Y.

Probably the largest of all children's programs is carried on by New York City CEF under the energetic direction of "Uncle Win" Ruelke, former assistant pastor at Calvary Baptist Church, New York. An estimated 200,000 are reached annually through its 340 Good News clubs, 127 summer Daily Vacation Bible schools, 60 released-time classes, 220-acre camp, eight-year-old Sunday evening radio program, and now its weekly TV program, the only Christian TV "show" beamed to boys and girls in the New York area.

Slow to see the white-unto-harvest field of children, Christian workers have become more aware that children can intelligently accept Christ at a very tender age.

A mother who opened her home for CEF classes saw that her three-year-old daughter, Becky, sat in on the meeting, singing the choruses and listening to the picture lessons. Becky's parents also taught her many Bible verses.

One Saturday morning, while listening to the speaker on a children's radio program invite boys and girls to accept Christ, Becky began to cry. Kneeling, she said, "Mother, I want Jesus to come into my heart and save me."

When she started to kindergarten, she used to take tracts for her classmates. At night she would pray for friends and loved ones by name, earnestly asking Jesus to save them before it was too late. She loved elderly people and would frequently be found talking to them, even mentioning Jesus to them. Through her witnessing some relatives became Christians.

One afternoon, while taking a nap, she went into convulsions and was rushed to the hospital. Looking up, she calmly said, "Mother, I'm going to die, but Jesus will take care of me." In two hours, this six-year-old passed away without fear of death.

Critics of child evangelism claim that childhood decisions are superficial and easily stampeded. CEF agrees that invitations to accept Christ should be handled carefully. After a child believes the Gospel and receives Christ as his personal Savior, he is taught to rest on the Word of God.

Now CEF has reached sufficient maturity to observe some of its permanent results. After a national CEF official finished speaking at Taylor University chapel service, 15 students came up to tell him that they had been converted when children in Good News clubs. Practically every Christian university and Bible school in the country could boast students who first responded to the Gospel in CEF classes, now preparing for the ministry or mission field.

Many Good News clubs can report whole families won to Christ through the salvation of a little child, who has taken the message home.

Two little girls were allowed to come to a California club. Their mother's father was a preacher. Before long, the mother came to see the teacher. Under deep conviction, she related how she had been a member of a church since a little girl, but hadn't learned as much Bible in her whole life as her children had in the short time they had been in the club. The teacher was able to lead her to Christ.

An open-air CEF worker on the sand-dunes of Lake Michigan gathered several children around for a Bible story, among them an Indian girl who that afternoon professed to accept Christ.

On asking her address, the worker discovered she lived near a mission where the worker taught. She urged her to attend the mission. Not only did she come, but she brought her sister, then a cousin, then a grandmother, then her mother. Through her testimony, 21 Indians, representing three families, were brought to the Lord.

Teacher shows children a wordless book.

Children have been known to stand true to Christ despite not only parental indifference but direct opposition. One evening a 12-year-old girl in the East was led to Christ as a result of CEF. Arriving home, she told her folks. So angered was her father that he beat her unmercifully and drove her away.

She sought shelter in the pastor's home. Around one o'clock in the morning, after the girl's bruised body had been cared for by the pastor's wife, there came a knock on the door. It was the girl's mother. "I've come for my daughter!"

The mother was invited in. Shortly after she exclaimed, "Whatever my girl has that made her take that beating so

(*Continued on page* 29)

Prodigal Father

Tramping down the railroad tracks a few more miles would be worth it, if a no-good dad could get a glance at the son he deserted 35 years ago.

by Josephine C. Bulifant

JIM FORREST wanted to get to the depot before the Cavalier pulled in, but he couldn't make much time when the tracks kept jumping up at him. When at last he was across, he stumbled behind a freight train to get a little shelter from the cold March wind. He could feel his heart pumping hard and he leaned against the car to keep from falling.

That would be something, he thought, *to go sprawling in the coal dust like a drunken bum!* The train should be along any time now, for the clock in First National Bank had said two-thirty when he came out of Hop's Place.

As the moments passed, Jim's excitement mounted and he wondered what the great Dr. Wellford would think if he knew his old dad was there shivering in rags, waiting to get a look at him. It seemed like more than ten years since he'd last seen his son. Well he remembered the night of Ted's graduation, when he stood on the outside looking in.

That's the way it had always been, on the outside looking in, ever since the day the boy was born and Vera had died. He had never been drunk before that day. He'd never really been sorry that he had faded from the picture. *I wasn't fit to bring up a son,* he reminded himself. *I did the best thing for Ted by runnin' away.* The boy had been adopted by good people, good but poor. Jim wiped some sticky grime from his face and mumbled, "Beats all how this air makes a fellow's eyes run."

"Whatcha shay?" a disreputable looking man asked from the nearby shadows.

Jim was so startled his body jerked.

"Didn't see you, pard," he said, turning to the tramp. "I was just wonderin' what the fine doctor that's comin' on this train would do if he knew his old dad was back here watchin' for him."

"You're shtewed tight," the other man mocked.

"Not so tight I wouldn't know my own boy anyway. Last time I saw him was when he graduated. Me, peepin' in the window; him, sittin' up there on the platform with the best of 'em." Jim again rubbed his sunken cheek.

His companion only laughed. "A tall tale!" he scoffed. "Whatcha doin' shkulkin' round in ragsh for, shmellin' like a shwill bucket, then? Shome shon *you* got!"

"He doesn't know. What Ted doesn't know would fill a book. These hands earned the dough that put him through the doctor trainin' and him thinkin' all the time that his dad was dead and gone." He laughed shakily, remembering the fun it had been, skimping and saving until his boy was ready for college, then sending the cash with a note saying, "From one who wishes to remain unknown." All through the medical training he had managed to send his boy financial help, keeping his identity secret. After that he hadn't saved anything—hadn't had anything to save for. He had worked less and less and had spent more and more on drink as the years went by.

Ignoring his unsympathetic audience, Jim went on, "I get to thinkin' sometimes that maybe his mother knows. Maybe she's somewhere rejoicin' that her boy's made good."

"Humph," the other man grunted.

"Better for Ted not to know his old man's livin'. A sight better not to know what a no account daddy he's got."

"Humph," the tramp grunted again with an ugly sneer. "Any shon *you'd* have, he'd be a . . ."

Before the insulting word was spoken, Jim had struck the man across the mouth with every ounce of strength remaining in his wasted body. The tramp's fist flew out and Jim tottered. Regaining his balance he made another lunge and the two men were locked together, kicking and plunging. The struggle lasted only a few seconds, for Jim was no match for the younger man and he fell gasping, clutching at the breast pocket of his tattered old coat. As he fell, his head struck the iron steps of a boxcar and he collapsed among the cinders. He heard the streamlined Cavalier pull into the station and then everything went black.

The next thing Jim knew he seemed to be floating in space. His eyelids felt glued together. He smelled the most tantalizing things, the smell of a home, the kind of house that Vera used to keep. Like fresh linen, furniture polish, wood smoke and flowers. He didn't want to open his eyes, because maybe all these smells would go and he would be lying in the cinders by the freight train.

His head hurt. Had that silly fight made him miss seeing his son get off the train? He *must* wake up. Ted would be on that train—riding in the best compartment.

Jim had read it in the *Times-Dispatch:* "Dr. T. S. Wellford, noted young heart specialist, whose findings have stirred top medical circles in recent years, will be returning to Southport on the Cavalier tomorrow. Because of Mrs. Wellford's illness, the doctor is leaving Baltimore immediately after his lecture. . . ."

Jim had been glad when he read last year that his son had married. Now, his wife was sick and Jim longed to see him, even though he knew there was nothing he could do to help. But just to be near him for a little while, just to see him step off the fast streamliner and get in his long sleek car with the liveried chauffeur! And here he'd gone and spoiled it all.

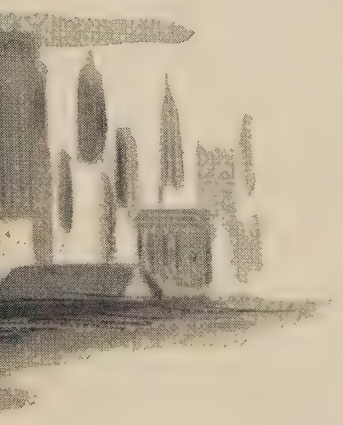
He stretched his skinny bones and decided he *couldn't* be lying on cinders. It felt like billowy clouds, soft and smooth and clean!

His eyes popped open when he realized this and then . . . he was looking right into Vera's girlish face! Her blue eyes were smiling and she wore the white dress he remembered so well. Her brown hair was fluffed out in the style so becoming. But he knew he was mistaken. Vera was in heaven and *he* couldn't be *there.* What was this anyway? Something the devil was dangling before his eyes, just to make him suffer more later on?

Then he noticed that his wife's face was in a shining frame, hanging on a restful green wall. It was a hand-painted portrait, just like the miniature he carried in the Testament Vera had given him, only many times larger.

Where was his Testament? Where was his little picture? Where was *he?* He looked around. Filmy white curtains at two large windows and between them a vase of spring flowers on a highly polished table, came into his line of vision.

Jim's eyes continued to roam about the big square room in perplexity. There were glowing embers in a colonial fireplace. But the lovely mantel was just like one he had worked on in his



The tramp's fist flew out and Jim tottered. He was no match for the younger man.

Do You Believe You Believe?

by Jean Hendrie

WHEN we say, "I believe in God," what do we mean? Do we mean that we believe that God *exists?* Most people believe that much, whatever they may say to the contrary. But, as the Apostle James says, *that* is nothing to be proud of. The devils too believe in the existence of God—and they tremble.

The Pharisees quite evidently believed in the *existence* of God; yet Christ spoke sternly to them and warned people not to copy them. They were full of prejudice, preconceived ideas and set notions. They loudly proclaimed their faith in God, but the Lord condemned their behavior.

Emerson said, "Our actions speak so loudly; men can't hear what we say." And the Apostle James argues that a man who claims to have faith and yet doesn't show his trust in God by his actions is bluffing only himself that he had faith.

We'd laugh at a soldier who ran away when the first shot was fired and yet persisted in declaring that he wasn't afraid. We'd say, "But you *must* have been afraid—or you would not have run away." His action was not that of a fearless man.

In the same way, we may go on saying in the creed, "I believe in God" and yet our actions imply that we are lying.

If we *really* have faith in God, really trust Him, we will have a peace that is bound to show in our actions. Some one has said, "If you worry, you don't trust; and if you trust, you don't worry."

And yet how often, after standing up in church and saying, "I believe in God, the Father Almighty," we say, "I'm so worried about such and such a thing." If we are worrying, we surely are not really trusting God—whatever we may *say*.

It is very easy to bluff ourselves in this way. Sometimes we really think we trust God and yet when some trouble or difficulty comes into our lives we don't see it as a chance to show our trust. We get afraid and upset.

A famous tight-rope walker walked on a rope stretched across the Niagara Falls. The crowd cheered. Then he shouted, "Do you believe I could push a wheelbarrow over on the rope?"

"Yes!" answered the crowd. He pushed the barrow over.

Then he asked, "Do you believe that I could push the barrow across with someone sitting in it?"

"Oh, *yes,*" the people shouted.

"Who will come and sit in the barrow?"

Dead silence. No one volunteered. They *thought* they had faith in his skill, but when the test came, they were not willing to trust themselves to it.

How often we say, "I believe in God, the Father Almighty"—and then act as though He were bound by human limitations!

Perhaps you say, "Oh, so-and-so has wonderful faith. I wish I had. I'm afraid I have no faith."

We should probably hesitate to say, "I have no faith in God," because that would imply that we didn't think much of God. But we don't mind saying, "I have no faith"—as though faith were a mysterious something we either have or haven't from birth—like blue eyes or a straight nose!

When we remember that faith is nothing but "trust" we can see how silly such an idea is.

How often we say confidently of a friend, "Oh, *she* wouldn't do such a thing! I know her well. She's absolutely trustworthy."

We shouldn't expect to have faith in someone we *didn't* know well. Yet many of us go through life without bothering to "get to know God," and then, when some trouble or difficulty comes, we sigh and say, "I wish I had faith."

Our faith should be growing every day. There's something wrong if it isn't.

Like a muscle, faith grows by exercise. If each day we turn to God about our problems big or small, and if each day we read something about Him in the Book He has provided for us, we will find that, as we get to know Him better, trusting Him becomes easy and natural. However big the trouble may be which comes to us, we are *sure* of God—we are not afraid.

Young David, going out to meet Goliath, said. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine." David had faith in God because he'd come to know Him long before the giant appeared. He'd come to know God while he was herding on the hills.

The better we know God, the easier it is to trust Him.

A traveler in a train was surprised to find a small boy traveling alone.

"Aren't you afraid to travel by yourself?" he asked.

"Oh, no," the child replied readily. Then, proudly he added, "You see, my Daddy's driving this train!"

If we believe in God, the Father Almighty, we need never be afraid on life's journey because He is "driving the train."

younger days, those days when it had seemed so certain that he would one day be a designer of beautiful homes, an established architect and builder. Vera had encouraged those hopes, and if she'd lived . . . maybe. . . . But as it turned out he'd only been a jack-leg carpenter and now he was facing the poorhouse.

When he reached this doleful conclusion a door opened gently and there, framed in the exquisite ivory molding, was a little brunette nurse, carrying a tray of the most delicious smelling food. *So it's a hospital,* Jim thought, but not like any hospital he had ever heard of.

"Well, Mr. Forrest, you do look chipper," the nurse said gaily. "You had such a long sleep, I thought I might have to wake you."

She placed the tray on a small table by the bed and it was then that Jim noticed his Testament lying there. He reached out a long thin arm to take it and was amazed to discover that he was wearing maroon-striped pajamas of a silky texture. "Sakes alive," he mumbled, "haven't had on a pair of these things in 30 year or more! Thought they used stiff white nightshirts in hospitals."

The nurse put her arm under his shoulders and lifted him carefully with one hand while she fluffed the pillows with the other.

"Dr. Wellford said to tell you he was sorry he had to leave while you were asleep, but his wife's in the hospital," the nurse said.

"Dr. who?" Jim asked, sitting straight up and staring at the nurse.

"Dr. Wellford, your host."

"My what?" Then, beginning to get a glimmer of light on his strange surroundings, he asked, "Is this *his* hospital?"

"This is Dr. Wellford's home," she said, her black eyes twinkling.

"How did I get *here?*"

"In his big black Chrysler. Don't you remember? Now, you're all ready to eat and your chicken soup's getting cold. Aren't you hungry?"

He had forgotten the food, although its aroma was filling his nostrils. He'd had nothing to eat since he left Richmond. After he bought his roundtrip ticket there had been enough left to buy lunch and a sandwich for supper, but he had spent it on a drink or two.

What a fool I've been, he thought. He glanced at the tempting tray, then turned his head. He felt unworthy to take one mouthful. He was putting things together in his mind and it was most humiliating.

No doubt the Cavalier had come in when he fell and hurt himself and somebody had called for a doctor to go to the shameful scene behind the freight car. Then, for some strange reason, the fine

(*Continued on page* 34)

Knowing no greater honor than living in God's smile, nor any greater joy than walking with Him, Christians solemnly ask,

WHO IS A MAN OF GOD?

by Walter Wilson

TRUE "Men of God" are not crowned by man, but by God. Although many of us have pre-conceived notions about the qualifications for this high-calling, yet it is wisest to consult God's Word to find His own qualifications.

There we find those whom the Holy Spirit termed "men of God." A look at their lives can be helpful to us in aspiring to the same accolade.

Moses is the first to be called a "man of God" (Deut. 33: 1). Always on God's side, he was God's friend. He was always interested in God's business.

At the same time, he was deeply interested in all God's people, not just one tribe, not just the priesthood and not just those who served around the tabernacle. He cared for all those who had been redeemed by the blood, regardless of who they were or what they were. His heart was occupied in blessing God's people. He sought their welfare. Since he was interested in their care and their godliness, he was stirred with compassion by their needs and moved to action by their weaknesses. Consequently Moses was called a man of God because he loved God, loved the people of God, and sought the honor of his Lord and the blessing of His saints.

Elijah also is called a "man of God" (I Kings 17: 24).

His great characteristic was that he sought to bring comfort to the sorrowing widow and cared for her plight. Interested in her heartbreak, he brought the solace of Heaven in her succor. He was God's messenger to bring the Balm of Gilead to a wounded soul. He entered into the sorrows of the saints. He knew the remedy and the relief which God had arranged for this widow. The true child of God always cares for the comfort and the peace of others. Since he wants the people of God to enjoy the comfort and blessings of God, he stirs himself up to seek God's remedy and to bring that medicine for man's misery which gives such sweet relief. He was called a man of God because he brought the hope of God to the hopeless.

Elisha is called a "man of God" (II Kings 8: 11). This servant of God was deeply grieved over the condition of the people of Israel. His heart was hurt because he saw their sad apostacy. They had turned from God and had rejected the Lord. Since they had chosen a path of rebellion against God, God had chosen an oppressor to rule over them and had planned that they would have great sorrow of heart, broken homes, destroyed vineyards and tears for their meat. God's revelation of Israel's future plight, broke Elisha's heart. The man of God cares not only for his own personal needs, but he sees the need of the nation and cares deeply as he grieves over their departure from God.

He too must care "for the affliction of Joseph" (Amos 6: 6). It is not enough to know the Word of God; we must have a compassion for those who do not. Elisha cared for the great nation that in its decadence had lost its power and its testimony. We should ask ourselves whether we are concerned about the present condition of the church in the world.

Another man identified as a "man of God" is Zechariah (II Chron. 24: 20; II Chron. 25: 9).

This priest led God's people to trust in the Lord. Faithful in proclaiming their failures and reproving them for their misdeeds, he cared enough for God's people to reveal their sins and to call their attention to God's vengeance. He brought before them plainly that their disobedience was only bringing trouble upon themselves. He was faithful in warning them of the terrible end of the path they were pursuing. This, of course, incurred the enmity of those who heard him, but this did not deter him from his faithful testimony. He was called a man of God because he was faithful to them and warned them of the wrath of God.

Igdaliah, a little known man, is another who is called a "man of God" (Jer. 35: 4).

This man dwelt in the house of the Lord. His father, evidently a godly man, brought up his son in the nurture and admonition of the Lord. Apparently, since Igdaliah could not get enough of the presence of God, he took up his abode where he could always be near his Lord.

In Psalm 92: 13 we find a commendation for those who dwell in God's house. The Lord wants us near Him constantly. He wants us to feel the need of His intimate Presence. He seems to delight in having us draw close to Him. James calls upon us to

(*Continued on page* 46)

Christian Life

1953 Project 4

Create a hunger for the Spirit-filled life.

Christian Life Interviews A

Christian Psychologist

by Dorothy C. Haskin

What has psychology to offer a born-again believer in Christ? A photographic interview with Dr. Clyde M. Narramore of Los Angeles gives the answer from a Christian psychologist's viewpoint, "It cannot take the place of the Bible but . . ."

"Best way to explain salvation is to tell what happened to you."

WHEN the term psychology is mentioned, some Christians wince, others glance nervously at the ground and others mutter some vague replies in monotones.

Either they feel that psychology omits God and faith in His Son or they think that, since they know the Lord, they have no need for a psychologist.

Because many have wondered if there could be such a thing as Christian psychology, CHRISTIAN LIFE here interviews a prominent Christian psychologist, Dr. Clyde M. Narramore of Los Angeles, Calif., on questions regarding the Christian and psychology.

Question: What does a Christian psychologist have to offer that the Bible does not provide?

Answer: Psychology cannot take the place of the Bible. I most certainly believe that "All scripture is given by inspiration of God" (II Tim. 3: 16). Furthermore, I believe that our completeness is in Christ. Any psychologist who attempts basic life adjustments outside of spiritual conversion is working on a temporary basis.

However, the Bible is not a book on carpentry, cooking recipes, or algebra. God has left to us the job of filling in many areas of life. Psychology fills in one of these areas.

A skilled psychologist, by means of tests, can determine quite accurately an individual's ability to think, grasp new ideas and comprehend abstract terms. This information is of inestimable value for instance, in helping one select courses of study and choosing vocations. Also, I believe a good practical course in psychology should be an essential part of all Christian college curricula. It would enable the graduates to be more successful in their relationships with others.

Question: Can the phenomenon of "salvation" be rationally explained to those who have never experienced it?

Answer: This question has been put to me before. I remember especially one instance when I was a student at Columbia University. Another student, the assistant Minister of Education of India, asked me this question.

Instantly, there flashed into my mind, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2: 14). So I pointed out to him that nearly everything in life has to be taken by faith. Actually, all commerce is undertaken by faith.

I felt that the best way to explain salvation was to tell

him my own experience, how, when I was a boy of 11, I knelt on a ditch bank on a ranch in Arizona and asked the Lord to come into my heart. When I did, something wonderful happened. I knew that God through Christ had forgiven my sins. I had peace of mind, a new purpose of living for Him, and I wanted to tell others about Him. Now, years later, I still believe the best way to explain salvation is to tell what happened to you.

Question: As a psychologist, what characteristic or personality factors, do you believe, prevent so many people from being saved?

Answer: Sin, but principally, one certain sin, keeps people from being saved. Scripture divides sin into three categories, "the lust of the flesh, the lust of the eye, and the pride of life" (I John 2: 16). It is the latter, the pride of life, which seems to keep most people from receiving Christ as Savior. They are not willing to humble themselves.

Question: As a psychologist, do you use certain techniques to lead other men to Christ?

Answer: All men are saved in the same way, in that salvation is the work of the Holy Spirit. Therefore, psychologist or not, the essential preparation for a soul winner is to have an intimate walk with Christ, an abundant prayer life, a continual feasting on the Word and fellowship with believers.

But, as a psychologist, when dealing with a man, I know that he is most interested in himself, so I endeavor to create an atmosphere in which he feels free to talk about himself and about his own interests.

This gives me an insight as to scripture verses to use with him, and also lays a good foundation so that we may continue to have pleasant relationships even though he, at this time, may not make a decision for Christ.

Also, I have in mind a few well selected verses. I go over these with him several times and ask him to read them out of the Bible. I press for a decision. I do this, because if he receives Christ, he is saved; and furthermore, in the event, he does not, he will be aware that he is lost and that he must make a decision sometime. This, I believe, prepares him so that at another time, he will probably make a decision for Christ.

If he does receive Christ, I ask him to memorize a scripture verse right then and there, such as Rev. 3: 20 or Rom. 10: 13.

Question: Dr. Narramore, why did you choose psychology as a profession?

Answer: It has been my experience that we do not always find God's will for our lives by looking for it, but we stumble on it on our way to duty.

As a youngster I was interested in people. This is basic, since it is im-

"A psychologist who is a consecrated believer should be a much better psychologist."

"A psychologist looks into how people learn, develop and react to their environment."

"Nowhere in Scripture is a Christian promised that he will not suffer illnesses."

portant to be a "natural" in one's profession. I attended Arizona State College, specializing in the field of education, worked on my master's degree at USC, then transferred to Columbia University in New York City.

Consequently, I took both courses, receiving my master's in the field of college administration and my doctorate in the field of guidance and college administration. As a consequence, the opportunity was presented to me to come to Los Angeles, to take the position of coordinator of research and guidance with the Los Angeles county schools. I feel it is the Lord's present will for my life, and I have peace of mind as I know the Lord uses me in my work, both in helping people make adjustments and in leading men and women to Him.

Question: What is the difference between a psychiatrist and a psychologist?

Answer: A psychiatrist must have an M.D. He is a doctor who practices that branch of medicine which deals with the diagnosis and treatment of mental disorders.

A psychologist works in the related field of helping people make adjustments to their environment and preventing mental and emotional disturbances.

Question: In your position, just what type of duties do you perform?

Answer: I am employed by the Los Angeles Superintendent of Schools office, one of the largest in the United States. I travel throughout Los Angeles county, working different public schools, serving as consultant in research and guidance.

In my position with the public schools, I respect the principle of separation of church and state. I do not preach. I do not need to. I do the best I can and God blesses me. I might add that other things being equal, a psychologist who is a consecrated believer, should be a much better psychologist than one who is not. God gives to His own, unusual understanding. This is pointed out in Psalm 119: 99, "I have more understanding than all my teachers: for thy testimonies are my meditation."

Question: Should a consecrated Christian seek the services of a psychologist?

Answer: Certainly, if he goes to a Christian psychologist. Many people face problems which they cannot, with their limited knowledge of behavior patterns, or of their own development, work out by themselves.

Even a minister, helpful as he is in many matters, may not have at his command the tools, techniques, tests and knowledge which the psychologist has to offer.

Question: Should a believer go to a non-Christian psychologist?

Answer: In certain instances, they should, just as they would go to a non-Christian dentist, or permit a non-Christian mechanic to service their car.

There are definite services which may have little to do with the Christian's faith, such as diagnosis of educational maladjustment, determining mental abilities and vocational aptitude, presentation of research studies and diagnosis of factors relating to certain emotional maladjustments.

On the other hand, if the matter about which he is going to the psychologist is one which depends upon a way of life, his salvation, his Christian growth, or in some instances, morals, then it would be unwise to go to a non-Christian psychologist.

Question: We hear a great deal these days about psychosomatic illness. Just what are such illnesses?

Answer: This is an illness in which the bodily symptoms arise because of psychological factors. For instance, ulcers can be directly traced to worry. With the exception of the common cold, more illnesses arise from emotional disturbances than from any other cause. These illnesses are not imaginary, but very real.

However, the remedy may not be surgery or medication. Either one might be a means only of treating the symptom and would not correct the cause. In these illnesses the cure is not an "either-or" proposition. The patient needs the doctor to treat the symptoms, but he also needs the service of the psychologist or psychiatrist to locate the root cause.

Very often, when we understand the emotional causes of bodily illnesses, we can identify them, intelligently discuss

God Heard A Coal Miner Pray

By James A. Worsham

"COAL miners are such a godless looking bunch," a talkative woman remarked. She was sitting just ahead of me in a bus one day discussing a recent tragic coal mining disaster and was commenting on the pictures in the papers.

Immediately my memory flashed back 40 years to a disaster at a coal mine where I was the general manager. Twenty miners and myself were trapped by a great fall of rock caused by a powerful powder and dust explosion.

When we had recovered our senses and the dust had settled somewhat, we took an inventory of our surroundings and our probable chances for rescue. Finally we realized that there was nothing to do but wait until we were dug out. We had no tools with us and felt it not only might take hours but even days. At first we discussed many things of the past. Then followed long silences when the only sound to be heard was the constant drip, drip of water from the over-head rocks. When anyone did speak the usual accompanying profanity was absent.

We sat down to conserve our strength —some lay down. Most of us thought our last hour had come. After a while the black damp began to creep in and breathing became more difficult. The one miner's oil lamp which we kept lighted began to burn dimmer, for lack of oxygen. It was even dangerous to keep that light burning because explosive gases might come in from abandoned workings of the mine. However, we were unwilling to die in the dark.

The group was made up of miners of various nationalities and one Negro. It amazed me how little difference the color of a man's skin made in an hour like that. Each one seemed busy with his own thoughts. Finally one of the miners suggested that maybe someone had better pray. I don't know why it is that people wait until the hearse is about ready to drive up for them before they think of prayer. Even then they try to use God as a kind of fire escape.

Anyway, after a short pause, one of the miners offered to pray.

One by one each man took off his miner's cap and kneeled, away down there under the big rock, 300 or more feet below the surface of pine covered hills, green fields and bright sunlight. That miner, in rather a simple, halting, but trusting fashion, asked the great God of heaven and earth for help.

He made no promises that we would lead better lives if we were saved—no bargaining—just a simple confession that we were sinful men and appealing to the loving kindness and mercy of our heavenly Father for His Son's sake to hear and help, if it were His will.

Immediately—it wasn't any long drawn out agonizing affair—something happened to those billions and quadrillions of tons of rock all about us and that section of the strata of the earth shifted just a little, literally as if touched by an unseen almighty hand. This opened up a crevice leading almost a half mile into a fresh-airway. Directly, fresh life-sustaining air began seeping through. The single light blazed up and we knew we had a good chance to get out. Within a couple of days we were reached and not too much worse for the wear.

Now I realize what many will say. Their comment will be, "It was a coincidence. It would have happened anyway." But here is my conviction, which 40 years have not dimmed. I am persuaded that that miner dressed in a pair of faded blue overalls and a frazzled sweater shirt, got an audience that day with the King of kings.

them, then after prayer, they will disappear. A lasting cure is to be found only through faith in God.

Question: What is meant by mental health and how is it related to spiritual conversion?

Answer: Mental health is a positive, dynamic balance amidst stress and strain. One who enjoys good mental health has a wholesome optimistic outlook on life, even though life may not always be rosy.

Good mental health is not a condition which, when arrived at, is automatically maintained; nor is it something inherited via the genes. Even those who are mentally healthy are more so at certain times than others, just as those who are physically healthy are sometimes at their peak and other times, not so well.

If one would sustain good mental health he must put in practice the Scripture, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee" (Isa. 26: 3).

Question: Can Christians suffer from severe emotional upsets and from poor mental health? I suppose we have all heard the statement that a Christian never loses his mental balance.

Answer: It is most certainly true that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (II Tim. 1: 7). This Scripture is true in our lives when we trust the Lord, obey Him and walk daily with Him. When we do this, God blesses us with peace of mind and good mental health.

We cannot, however, take that Scripture out of its context in the Bible and ignore all other Scriptures. Nowhere in Scripture is a Christian promised that he will not suffer illnesses of any type.

Our bodies are so fearfully and wonderfully made that impressions and feelings can become a part of us, and effect us seriously for years to come. If their effect on our minds and bodies is not recognized and dealt with, they can become injurious to our health and well-being.

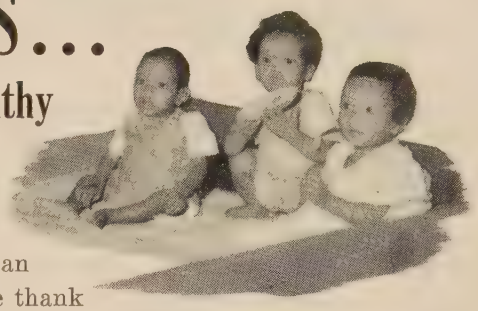
Actually, there is no such thing as purely bodily illness and no such thing as purely mental illness. We are a whole person. When ill, in a sense, we are ill all over and of course, in like manner, when saved, we are saved all over.

In summary, may I suggest as all other qualified psychologists and psychiatrists do—that all behavior is caused and that causes are nearly always multiple.

As a Christian psychologist I go a step further. Not only is all behavior caused, but there are two sources of these causes; natural (observable and understandable every day causes) and supernatural (changes in behavior which may be attributed only to the work of God or Satan). Herein are the facts concerning man's nature and God's provision for a new nature! END

"Our Mommies and Daddies are LEPERS...

...but we are healthy



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Clay Cooper

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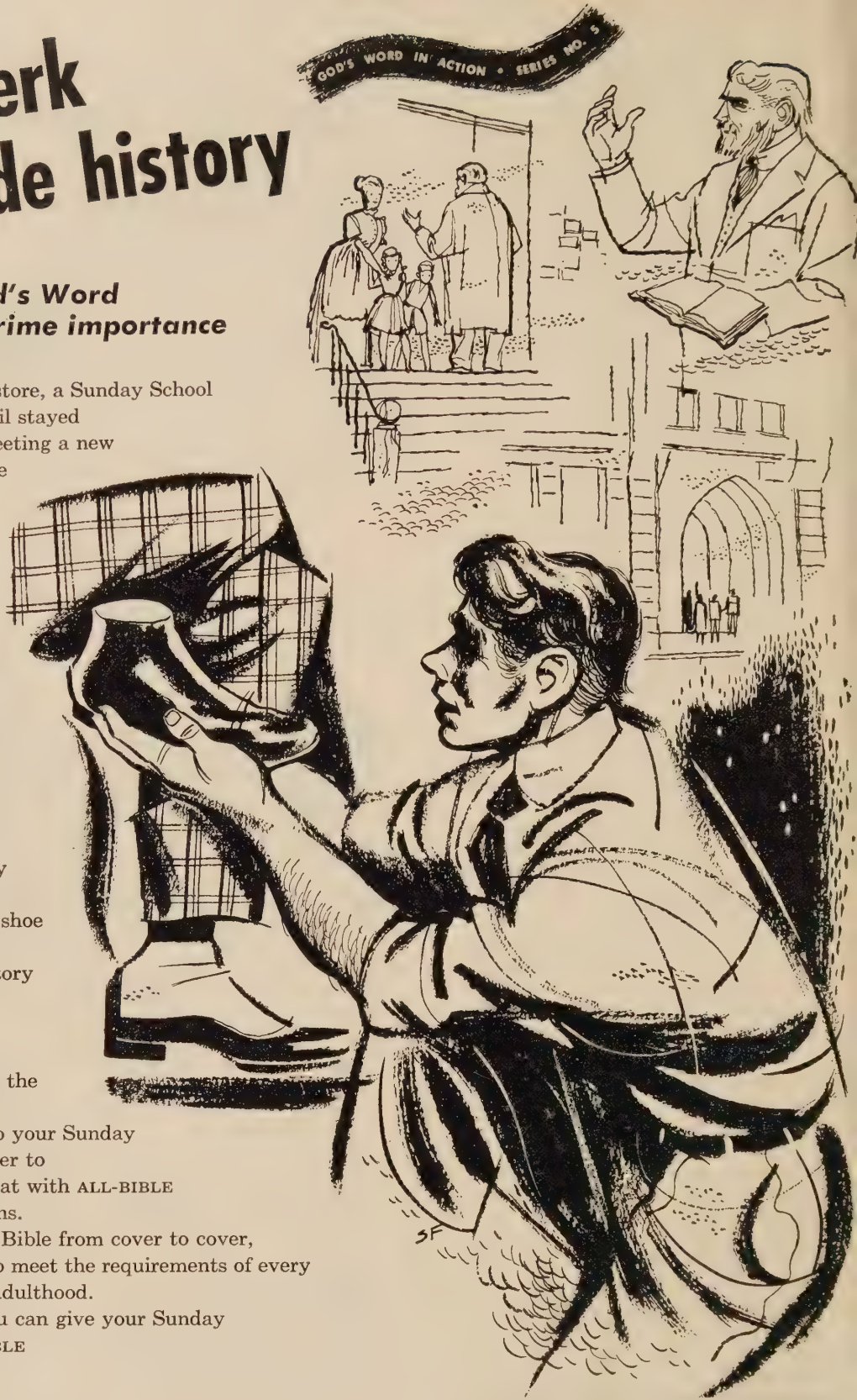

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NATIONAL

IFCA Withdraws from ACCC

Action Backed by 199 to 15 Vote

A MAJOR CLEAVAGE, involving an estimated one-third of its constituency, has rent the separatist American Council of Christian Churches with the secession from its ranks of the Independent Fundamental Churches of America.

The IFCA, a fellowship of independent churches, claims a constituency of about 80,000, represented by the 1,148 pastors and leaders which are actively associated with the movement. Only the General Association of Regular Baptist Churches, made up largely of Baptist congregations which have separated from the American Baptist Convention, exceeded the strength of the IFCA in the militant ACCC.

While the relations between leaders of the ACCC and IFCA have been growing less amicable for some months, the matter came to a head in May when the IFCA held its annual meeting at Terre Haute, Ind. The IFCA voted 199 to 15 to withdraw from the ACCC.

A special committee of the IFCA had been appointed a year previously to seek to resolve the difference between the interchurch organization and the fellowship. To clarify the issues between the two groups, the IFCA leaders prepared an 11-point memorandum which was presented to the executive committee of the ACCC at a meeting held in Wilkinsburg, Pa., several months ago.

IFCA leaders contended that the ACCC spokesmen often went beyond their province and beyond the position of the IFCA in their public statements on many issues. The independent group also charged the ACCC leadership with "a continuation of biting criticisms" and the circulation of "harsh circular letters, sometimes untrue to fact and often lacking in Christian courtesy and graciousness."

Secession of the IFCA from the American Council closely paralleled the action of the Evangelical Methodist Church, which withdrew from the ACCC and joined the National Association of Evangelicals, except for a minority group headed by the ACCC's president, Dr. W. W. Breckbill.

Dr. W. O. H. Garman, pastor of Calendar Memorial Church at Wilkinsburg, Pa., who had been considered the representative of the IFCA on the ACCC's executive committee, revealed recently that he had identified himself with the Associated Gospel Churches, a fellowship of congregations in the state of Michigan.

Garman has been a forceful leader in both the IFCA and the ACCC. His departure from IFCA ranks is the second splintering of IFCA. Several years ago the Rev. M. H. Reynolds, of Los Angeles, pulled out his own and several smaller churches in Southern California to form a group known as the "Militant Fundamental Churches."

The IFCA came into being in 1930 mainly through the efforts of Dr. William McCarrell, successful pastor of the Cicero (Ill.) Bible Church. The ACCC was formed in 1941 under the forceful leadership of Dr. Carl McIntire, dominant figure in the separatist movement in U.S. evangelicalism.

IFCA officials pointed out that their withdrawal from the ACCC did not change their doctrinal position on the need "for separation from the apostasy," nor did it imply they would ally their movement with the less militant NAE.

LADIES OF FUNKLEY MAKE BANDAGES
And nation-wide fame comes to a Minnesota village

Evangelical Group Wins Acclaim

DILIGENT WORK of the Women's Missionary Society of the Funkley (Minn.) Evangelical Free Church in making sheets into cancer dressings has brought the entire village of Funkley (with its 18 souls) into the national limelight.

The inhabitants of the village, smallest incorporated town in the state, together with a few others who have aided the project, were the guests of a textile company in New York City to aid in the launching of a nation-wide campaign to collect old sheets for needy cancer patients. The village was selected by the American Cancer Society because of its outstanding work in making bandages.

The ladies from Funkley were heard and seen by millions on TV and radio programs originating in New York.

Plan Freedom March

A YEAR-LONG NATIONWIDE "March of Freedom" campaign sponsored by the National Association of Evangelicals will open July 4 in a ceremony at the foot of the Washington Monument in the nation's capital, it was announced in Chicago.

The announcement said that President Eisenhower and other government leaders are expected to participate in the "Capital Crusade Day" by signing a seven-point "Declaration of Freedom," facsimiles of which are later to be signed by the 48 state governors in similar ceremonies inaugurating local drives in their areas.

ACCC Asks Church Probe

A RESOLUTION URGING the House Un-American Activities Committee to investigate "Reds and fellow travelers" in American churches was adopted by the American Council of Christian Churches at its annual meeting at Joplin, Mo.

"Simply because they are hiding behind a cloak of religion is no reason why they should continue to enjoy immunity from investigation and censure," the resolution said.

It concluded by commending the House for "all it has done to protect our nation from Communists and those who would destroy our Christian heritage."

To Extend Child Evangelism

SOME 400 DELEGATES from all parts of the nation and overseas wound up the seventh International Child Evangelism Fellowship conference at Denver with a pledge not to relax until their work is extended throughout the free world.

The Rev. Franklin Ellis, international director of the organization, told delegates:

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"The biggest danger we face is that of thinking we are doing so well in our work that we can relax. But we must not relax until we have entered every door."

He pointed out that there are still some 20 million youngsters in the United States who are not receiving the Gospel, to say nothing of the large numbers of children in foreign nations who can still be reached.

He said his group now has 135 full-time workers in 60 foreign countries and full-time directors working with lay committees in every state. Active programs are going on in 1,000 communities, he added.

WORLD

Debate on Hell Rocks Norway

HELL-FIRE preaching by one of Norway's best known conservative Lutheran theologians has precipitated a controversy that is raging on both sides of the Atlantic.

It all started when Dr. Ole Hallesby, who is widely known in the U.S. for his devotional writings, told a Norwegian radio audience, "the minute you drop dead on the floor, you drop right down into hell." Hallesby is a member of the executive committee of the International Fellowship of Evangelical Students, world organization of Inter-Varsity Christian Fellowship.

One result of the heated dispute that has reverberated in the press of Norway is the demand for the ouster of a bishop of the Church of Norway on the grounds that he denied its confession when he opposed Hallesby in the controversy.

"It is written you must be converted or otherwise you will come into hell," Hallesby had told his radio audience from an Oslo station.

"How dare you sleep peacefully," he asked, "if you don't know whether you will wake up in your bed or in hell?"

A few days after the sermon had been broadcast early this year, the radio network and most of the newspapers in Norway were flooded with letters, many of them protesting against "scaring people into Christianity by threats of hell."

Others came to the defense of the theologian and exchange of opinion in the newspapers mounted rapidly. It gained greater impetus when the "anti-hell" group leadership was taken over by Bishop Kristian Schjelderup of Hamar, representative of the liberal wing of the Church of Norway.

"It is not only wrong but absolutely injurious to scare people by threats of hell," the bishop stated. "And certainly it would be much closer to Jesus' own spirit to seek to win people by showing more love and understanding."

He said that if he were asked to interpret the doctrine of eternal condemnation, "I must openly state that the whole doctrine seems rather questionable."

Then Hallesby rejoined the fray. "Here," he declared, "is one of the Church's bishops openly stepping forward to deny the Church's confession and the word of the Bible about eternal condemnation."

Hallesby declared that it was difficult for him to write that way because Bishop Schjelderup was a good friend of his, but he warned that "what has happened is of grave importance to the Church" since "not since the days of the old rationalism, more than 150 years ago, has a Norwegian bishop publicly denied the Church's confession."

Hallesby then presented detailed quotations from the Scriptures on Jesus' teaching on eternal condemnation and said that "it would be difficult to find many other themes in Jesus' teaching to which he returned so often and urgently."

Thus the controversy has raged. Dr. C. F. Wisslof, dean of the Free Theological Seminary where Hallesby is a professor, demanded publicly that Bishop Schjelderup be ousted from the church "because he does not stand on the ground of our confession."

In the U.S., Norwegian Lutheran leaders were standing fairly strongly behind Hallesby. In Orland, Calif., the Rev. Johannes Hifjeld inquired, "Do you know that the Bible speaks more often of hell than of heaven?"

The Rev. R. P. Haakonson of the Evangelical Lutheran Church in Chicago rejected the idea that pastors should "keep quiet about hell just because people don't like it."

Final outcome of the controvery still has not been resolved.

U.S. POW's Find God

EVERY ABLE MAN returned from the Communist prison camps knew there was a God and went to church as soon as he got here," Chaplain Glenn L. Lauby, who met the returnees at the Tokyo Army Hospital, said in a recent interview.

In every Communist camp these men devised some sort of weekly religious services, even though there were no chaplains, Lauby found from his interviews with the men. "There was a humility and a warmth about their feelings toward God that blessed me," Capt. Lauby, a Wesleyan Methodist, testified.

"When these men got cut off from home, they began saying their prayers and calling on God. When the going got tough, they fell back on their childhood teaching," he found.

Though the meetings in the camps were all monitored by English-speaking Chinese guards, the men themselves held Bible study and prayer meetings of some sort weekly in all of the camps. All the Bible

Making good use of her well-worn Bible is Mrs. Annie Kenoyer of Weeks Mills, Me., mother of ten children, who was named Maine's Mother of the Year for 1953.

PRISONER OF REDS MET BY CHAPLAIN* AND MEDICS
In Korean prison cells many discovered Christ

lessons and messages had to be written out beforehand and censored, the men told Lauby.

"Now you have a real responsibility to God to live out the promises you made Him," Lauby told the soldiers who came to two of his Sunday services before being shipped home. Many of the men took communion in the Tokyo Army Hospital chapel just a few days before leaving for the U.S.

Lauby met all the Protestant men personally. Many, he felt, were born again.

*Chaplain Glenn L. Lauby

Japan Revival Hits Korea

REVIVAL FIRES which fell on Japan early this year have spread to the Korean church in recent weeks, according to Donald Hoke, CHRISTIAN LIFE'S Far Eastern correspondent. Two Korean missionaries, blessed in a revival prayer meeting in Tokyo in late April, invited Fred Jarvis, Jack McAllister and Douglas Bushby to Korea the following week for a strategic meeting of Korean pastors.

In Taegu at meetings held currently with the annual General Assembly of the Korean Presbyterian Church (which comprises 90 cer cent of Korea's estimated million Chris-

Truce General Consoles Mother

A RECENT LETTER from Lieut. General W. K. Harrison, deputy commander of the UN forces in the Far East and official charged with the difficult negotiations with the Reds at Panmunjom, to a Christian mother whose son is missing, gives further evidence of that important official's intelligent faith in God.

"I have just received your note of 8 March 1953 concerning your son, SFC Richard H. Stewart," the General wrote Mrs. R. D. Stewart of Los Angeles. "I deeply regret your inability to correspond with your son and to know definitely what his status is. . . .

HARRISON

"I am confident that as a true believer in the Lord Jesus Christ you know of His loving kindness and that His own powerful care is extended to every one of His people. He expects, as is cited many times in the Bible, that we trust Him. I am sure that if you have a practical working faith in Romans 8: 28 you can do as did the Old Testament people described in Hebrews 11 and can act in accordance with Hebrews 12, verses 1 and 2.

"You can be sure that your problem is not new to God—He knew all about this fifty million years ago—in fact, from eternity. While it is not His policy to show us the future, other than contained in the prophetic Scriptures, He certainly has made it clear that He is the only infallible being in the universe and that He loves every one of His followers.

"You, therefore, can lay aside this burden with full confidence that whatever the outcome, it will be for the glory of God and for your own welfare. If your son is a believer in the Lord Jesus Christ, you can be sure, with absolute certainty, that what has befallen him is strictly within God's plan for him.

"Under the circumstances, it seems to me that you can lay aside this burden in faith and can rejoice as we are told to do in Philippians 4: 4-7.

"With kindest regards.

"Yours sincerely,

"W. K. HARRISON (signed)"

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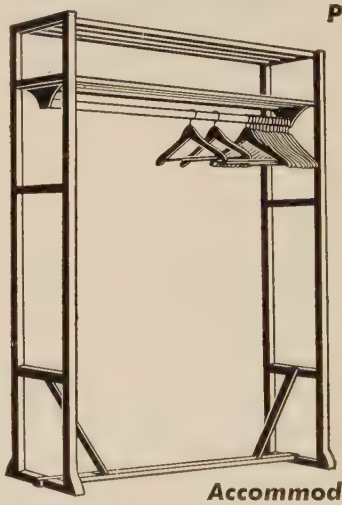

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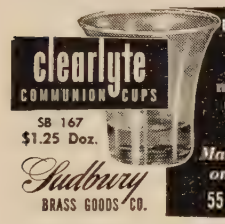
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tians) God moved in mighty blessing.

Meeting in a Taegu church on the eve of the General Assembly, Missionary Jarvis, McAllister, West Coast missionary radio broadcaster, and Bushby, Australian newspaperman, told what God had done in Japan. Their testimonies were hardly over when Korean Christians, pastors and an American army officer came forward to confess sin, luke-warmness and failure.

Swelled by a few hundred students from the Taegu Bible Institute, the meeting continued the following afternoon.

But Sunday was the day when the Holy Spirit mightily moved upon hundreds, including key leaders of the Presbyterian Church. "I have been praying for revival in the Korean church for 30 years, and now it has come," said the moderator of the General Assembly of the Church, himself having received a new touch from God, according to observers there.

Beginning at daybreak prayer in the Presbyterian seminary, the revival continued through the day and night and on into the next day. At the seminary Jarvis, mightily used in the Japan revivals, testified to God's moving in his own life. The meeting was climaxed when a prominent pastor confessed that he was the major hindrance to revival in his area, though he was regarded as a spiritual leader.

From there Jarvis and Korean missionaries, Robert Rice and Peter Van Lierop, went to the large West Gate Church where God began to convict and bless the more than 1,200 persons present, Hoke reported.

In Pusan several days before these meetings, revival swept a large Bible institute for two days and a night, beginning at 1:30 one morning. Many students with serious problems found victory and new power.

Missionaries Die in Jet Crash

TWO NOTED MISSIONARIES—an American and an Englishman—were killed in the crash of a British Jet Comet May 2 near Calcutta, India, that brought death to all 43 aboard the ultra-modern air liner.

Fred Mitchell, of London, one of Great Britain's best known and beloved leaders, was one of the victims. Mitchell had been chairman of the English Keswick Convention and home director of the China Inland Mission Overseas Missionary Fellowship for Great Britain.

MITCHELL

The other victim, widely known in Christian circles, was the Rev. Paul Kinding Snead, principal of the Anglo-Chinese School in Ipoh, Malaya, and pastor of the Methodist church in that city. He was the son of Dr. and Mrs. A. C. Snead of Nyack, N. Y. Dr. Snead is foreign missions secretary of the Christian and Missionary Alliance.

Mitchell was returning to London after attending the annual conference of the CIM group in Singapore. Minutes of the meeting were destroyed in the crash. It was widely rumored that Mitchell would be appointed general director of the noted missionary organization, although action on this matter had been tabled for another year at Singapore.

Snead was returning to the U.S. to enroll in Drew Theological Seminary at Madison, N. J., for graduate studies while in this country on furlough.

Both Snead and Mitchell, along with other victims of the crash, were buried in a common grave at Calcutta.

The crash occurred on the first anniversary of jet air liner service—crashing during a raging storm a few minutes after the takeoff from Calcutta.

STILL TIME TO REGISTER FOR FALL SEMESTER ON NEW SHELTON COLLEGE CAMPUS

Fall '53 Students to Receive Charter Member Certificate

Shelton College has now moved to their new 1187 acre country estate, Skylands. When the college opens in September students will have the added advantage of an enlarged liberal arts program.

All students will be given a special Charter Member Certificate to signify that they attended the first semester on the new campus, which is about one hour's drive from New York City.

Dr. J. Oliver Buswell, Jr., President, announced that Fall registrations would be accepted up to August 31st.

The completely furnished mansion of 44 rooms will serve as Shelton College's Administration building.

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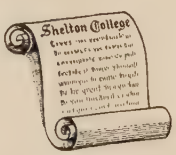
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MISSIONS

Largest for Covenant

OVER $300,000 WAS RECEIVED on Easter Sunday by the Evangelical Mission Covenant Church of America for world missions, according to Rev. Ralph P. Hanson, secretary of foreign missions.

This represents the largest offering in the denomination's history and that the year's receipts of over a half million dollars averages $9.60 per Covenant member.

This does not include contributions to home missions, which totaled $180,891 this past fiscal year, plus $47,598 for church development.

Oust Last Gospel Program

THE ONLY REMAINING Protestant radio program in Colombia has been ordered off the air by the Ministry of Communications at Bogota, according to Dr. Luis A. Quiroga, executive secretary of the Evangelical Confederation of Colombia.

The program, "The March of the Gospel," sponsored by the Presbyterian Church of Girardot, has been broadcast every Saturday for the last five years. Four other Protestant programs had been banned from the air a year earlier.

FILMS

Christian 'Oscars'

A PERFORMER and 11 religious motion pictures received Christian "Oscars" at a ceremony in Philadelphia for outstanding achievement in 1952.

The annual awards, instituted last year, were presented by the National Evangelical Film Foundation, which is sponsored by Christian Youth Cinema, Inc., a non-profit distributing agency that circulates 16mm. movies to Protestant churches.

Noel Reyburn, of Hollywood, received top honors for his role in *Twice Convicted*, a film made by Good News Productions.

"Outstanding Christian film of the year" was the citation awarded Great Commission Films for *The Amazing Story of Sgt. Jacob DeShazer*. Cathedral Films, Inc., won an "Oscar" for producing the "outstanding Bible story film of the year" with, *I Beheld His Glory*. Cathedral also was cited for producing *The Test*, described as the year's "most timely film."

The Lutheran Church-Missouri Synod production, "This Is the Life," was named the best TV film program.

Good News also snatched two other awards for *Banderilla*, designated as the best foreign mission film and *Man Who Ran Away from God* was called the best children's movie.

Other citations went to Moody Bible Institute for *No Vacant Chairs* (best Sunday School film); New Life Films for *Call of the Navajo* (best home missions picture); Family Films, Inc., for *As We Forgive* (most practical); and Church Craft Pictures, Inc., for *Giving Thanks Always* (outstanding filmstrip).

Neva Jane Langley, Miss America of 1952, was presented with a Bible by Dr. D. J. Fant, general secretary of the New York Bible Society, when she appeared at an automobile show recently in New York City. Miss Langley is a member of First Baptist Church of Lakeland, Fla.

EVANGELISM

Storm Ends Graham Crusade

A SUDDEN HAILSTORM dispelled a crowd of perhaps 50,000 that gathered to hear Evangelist Billy Graham in the closing service of his four-week gospel crusade in St. Louis' Forest Park.

Graham's managers planned for open-air services the final two Sunday afternoons in the Missouri metropolis when it became apparent that Kiel Auditorium, with its 12,000 seats, was insufficient for the swelling crowds.

The May 10 gathering in the park was attended by 40,000, according to Walter F. Bennett, Graham's radio and television agent. Bennett expressed the belief that the St. Louis throng was slightly larger than the crowd that heard Graham speak from the Capitol steps during his Washington campaign. Newspapers estimated that the St. Louis park service was one of the largest religious services ever held in the city.

The St. Louis meetings were well attended despite the fact that only 300 of the 1,500 Protestant churches in St. Louis cooperated with the effort. Graham was the first nationally-known evangelist to visit St. Louis since 1928 when Billy Sunday conducted a six-week campaign. Well over 3,000 decisions were recorded at Graham's fourth largest campaign to date.

PRESS

Bible Demand Mounts

THE DEMAND FOR BIBLES is the greatest in world history and far outstrips the supply, the American Bible Society was told at its 137th annual meeting in New York City.

"Never before has there been such a demand for this message of life," said Dr. Eugene A. Nida, the Bible Society's secretary for translations. He has just returned from a 15-month round-the-world trip, during which he visited 30 countries on five continents and assisted with dozens of new translations and revisions of existing editions.

"Not only is there a demand for more Bibles, but for more easily understood ones,"

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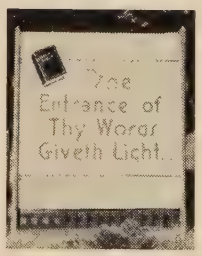

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Dr. Nida said, adding that "there are more revisions of the Bible going on now than at any other time in the history of Christendom."

He revealed that some part of the Bible has now been translated into languages that 90 per cent of the world's population can understand.

DENOMINATIONS

GARBC Reports Gains

THE GENERAL ASSOCIATION of Regular Baptist Churches, in 22nd annual convention at Philadelphia, reported gains in membership and approved its incorporation. The denomination comprises 650 congregations with 135,000 members.

The convention rejected a proposed constitutional amendment to insert the word "imminent" in reference to the Second Coming of Christ in its doctrinal statement. While the 880 delegates voted overwhelmingly their belief in the "imminent return" of Christ, they declined to make this a "test of fellowship" for associated churches.

During the year 29 new churches were admitted to the Association, it was announced. A printing press for periodicals and Sunday school materials was opened at Hayward, Calif., last October.

Baptists in Russia Increase

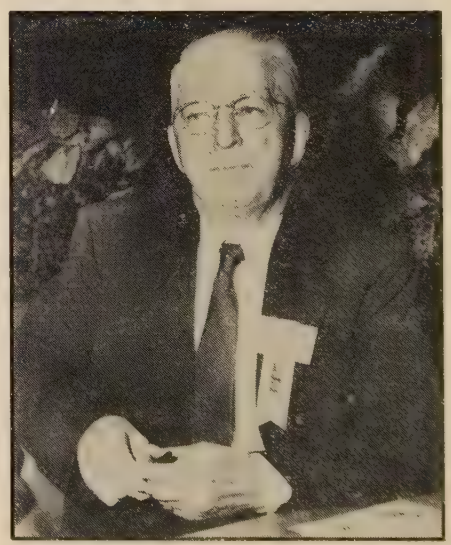
BAPTISTS IN Russia have increased 800 per cent under Communism, it was reported to the pastors' conference of the Southern Baptist Convention at Houston, Texas.

The report was given by Dr. F. Bredahl Petersen of Copenhagen, Denmark, president of the European Baptist Federation.

He said that despite the Soviet control of children under the age of 18, the number of Baptists in Russia has grown from 400,000 a generation ago to 3,200,000 as of last year.

Dr. Petersen said the sources of these statistics was the secretary of the Baptist Union in Russia whose figures were checked by the Russian Ministry of Cults.

Commenting on the huge increase, Dr. Petersen said, "That's what persecution did."



Dr. James W. Storer, pastor of First Baptist Church, Tulsa, Okla., was elected president of the Southern Baptist Convention at its annual meeting in Houston, Tex. He succeeds Dr. J. D. Grey of New Orleans.

KIDS BY THE MILLION

(*Continued from page* 13)

sweetly, I want." She was led to Christ. They all retired.

About four a.m. another knock was heard. There stood the girl's father! "I've come for my wife and daughter!" He too was invited in.

"We do not wish to keep your family from you," said the pastor. "We only offered them shelter when they came to us."

Before long the father broke down, "I don't know what this girl has that could let her take the beating I gave her, but I haven't had any peace about it, and I want to know more about the Gospel." He, too, was led to Christ at that early morning hour.

Good News clubs are not confined to homes. In New England, one worker goes to Cape Cod all summer, puts a rug down on the beach, and teaches Bible stories to boys and girls, also giving out gospels of John.

More than half of the nearly 12,000 children reached in San Diego, Calif., are contacted through open-air work.

At the State Fair in Dallas, Texas, CEF workers have been loaned a booth by a Christian organization each year. At this spot they offer a wordless book to all children who will stop and listen to the story.

During Christmas about a year ago, Buffalo was shocked with the murder of a little colored girl. A CEF teacher sought the home of the girl to express her sympathy. Investigation revealed a large group of colored homes pushed back behind tracks and behind homes of white people with no colored church near.

Inquiry showed that none of the children went to Sunday school. Expressing her sympathy to the bereft family, she asked, "Would you like to hear a Bible story?" Bible classes have been established weekly in that area, sometimes in warm weather taught on porches with 30 or more listening, and in cold weather inside where men, as well, playing cards or chatting, will listen. Ten of the 50 clubs in Buffalo deal with Negro children.

Though children's meetings have been held by various groups for years, the official CEF movement owes its origin to J. Irvin Overholtzer. In 1938, while a pastor, he became especially burdened because so many denominations seemed to operate on the philosophy that children couldn't accept Christ until 12 or 13 years of age.

Taking a leave of absence from his church, he locked himself in a Chicago hotel room to study what the Scriptures had to say on child conversion. As a result, a vision of world-wide child evangelism was born.

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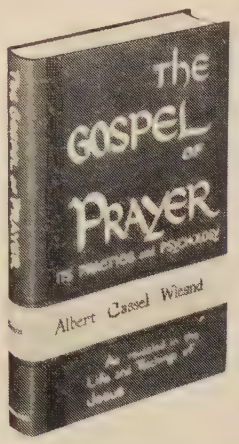

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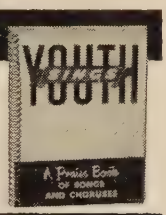

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Then he began to travel up and down the country urging people to start work among children. Though Overholtzer possessed no special gift for organization and boasts no dynamic personality, yet groups here and there caught the vision and the work spread.

The approach differs from most previous children's evangelism in that CEF advocates holding classes in a home, operating on the principle that parents who are reluctant to let children attend a church will readily give permission to meet in someone's home. No better way has been found to reach the unchurched child than the neighborhood Bible class in which the child feels immediately at home. Though some classes do meet in churches, the movement is specifically geared to the unchurched.

To get a class started, it is necessary first to find a neighborhood with children, then a lady willing to act as hostess by opening her home and inviting the boys and girls in, then a teacher to come weekly to instruct. Among the first to use flannelgraph, CEF uses it extensively in its clubs, as well as the wordless book, five blank pages differently colored, each color representing a step in the plan of redemption.

Because outside the church, pastors have been slow to throw whole-hearted weight behind the movement. One leader sums up ministerial reaction, "Little criticism, little cooperation." Not anti-church, but pro-church, CEF aims at good relationships with churches.

Churches also profit from CEF through the teacher training classes which are held in practically every city where CEF is organized. There Sunday school teachers, who never work in CEF, receive valuable instruction which they take back into their churches. New York City operates 24 instruction centers, some weekly teacher-training classes, others monthly workshops.

One common prejudice against CEF by pastors is, "You get a bunch of boys and girls together and get them to raise their hands." But the sequence of lessons recommended by CEF has been designed to indoctrinate as well as evangelize (Isa. 28: 9-10). One man looking over the material exclaimed, "Why, these lessons are so deep they would floor some adults!" And when many start at four or five and stay till 13, they have excellent grounding in biblical truth.

In April, 1949, to co-ordinate and provide leadership for all CEF work around the country, a national committee was set up with Franklin Ellis as national director supported by three associate national directors.

The national CEF committee is chairmaned by H. J. Taylor, president of Club Aluminum. Another name, almost synonymous with CEF, is that of Frances Bennett, sometimes called the "patron saint" of CEF, for not only with it from

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its beginning, she has been a veteran of children's work years before its organization.

Role of head office has been that of a servant ready to give help at the beck and call of the various state organizations. Each state maintains its individual liberty, raises its own budget, has its own mailing list, but is asked to contribute ten per cent of its income to the head office, if possible. Most states have voted to cooperate in this tithing plan, happy for the link with national headquarters.

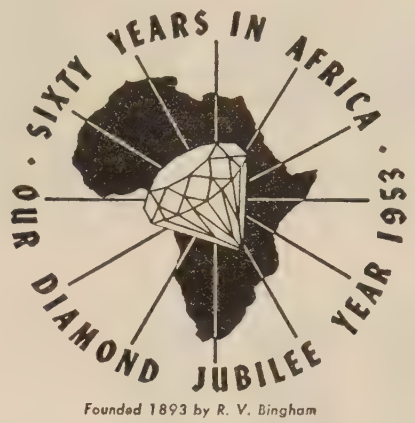
Unbelievable sacrifices have been made. The wife of an Altoona, Pa. medical doctor does a full-time job, yet without a penny of remuneration. In another place, an engineer's wife sold a spacious home and bought a four-room house so that with less housework more time could be devoted to serve as county director. One state director had a total income of $150 for a recent three-month period. Another state director is three months behind in receiving his salary, yet cheerfully sends ten percent of the state income to the head office.

When God is going to do something wonderful, He begins with a difficulty. If it is to be something very wonderful, He begins with an impossibility.

Women form the backbone of the work, but more and more capable men, seeing that dividends for time and energy spent in winning children seem to run higher than that spent on churches, are leaving successful pastorates to enter CEF.

Founder Overholtzer, after getting the ball rolling in America, and feeling his original vision was world-wide, began the task of recruiting and training workers to go to other countries. For the last eight years the major part of his energies have gone into the foreign aspect. Now more than 130 CEF workers minister in around 60 countries. International CEF works in cooperation with existing evangelical mission boards, training missionaries and national workers in children's methods, as well as teaching the boys and girls themselves.

ICEF has established a school in its own new buildings, a remodeled bankrupt theater, in Pacific Palisades, Calif., also serving as headquarters for its radio and magazine ministries, All overseas workers take an intensive three-month institute in children's methods. This course, offered twice yearly, has been offered now for ten years, previously in Dallas and Chicago. After graduation, workers must spend one year working under supervision, then raise their own support for the mission field. Graduates are qualified to teach courses to local groups. (*Continued on page* 44)



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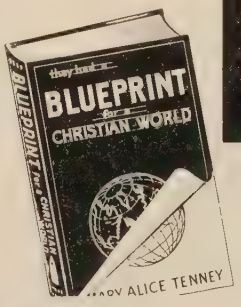

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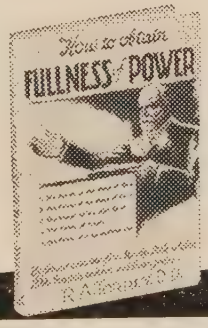

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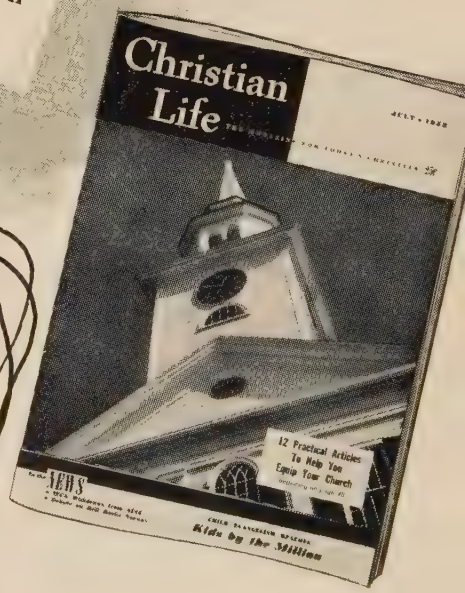

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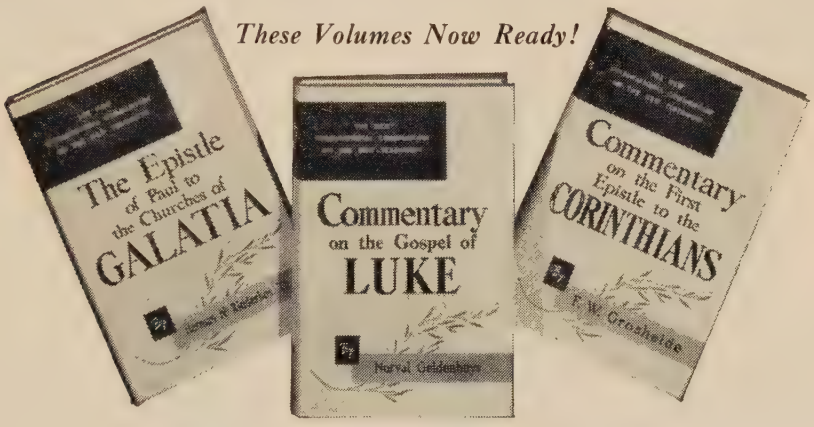
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PRODIGAL FATHER

(*Continued from page* 16)

Dr. Wellford had taken the unknown bum to his home. It didn't make sense, but here he was.

The sun was setting behind a grove of oaks and the bay was all aglow with trembling shades of rose and blue and purple. The dark trees were edged with burning gold and the sky was glorious beyond all that Jim could remember in his 60 long years. As he looked he felt tears coming to his eyes and he tried to wipe them away with his hand.

"It is beautiful," the nurse said sympathetically, "enough to make anybody cry."

"It's not that so much," Jim faltered, "but what gets me is, I'm on the inside lookin' out for once."

He was giving a final dab to his eyes when Dr. Wellford—Ted—walked into the room and nodded to the nurse who took the tray and left.

After a moment of close scrutiny on both sides, the doctor whispered, "Father, my own father."

"Ted," Jim Forrest cried out impulsively, then lay back on the pillows, his heart pounding hard and his head feeling light. How had Ted known?

The doctor held Jim's hands in a firm clasp and when he spoke his calm voice helped the old man to steady himself.

"Father," the doctor said evenly, "I never believed you were dead, even when I was a little boy. I had a good home and good parents. They told me I was adopted and they gave me Mother's picture, just like the little one you carry in your Testament. It fell out of your breast pocket back there behind the freight train, along with your old Carpenters' and Joiners' Union card. Mother's name was in the Testament, too."

Jim was thinking this over when his son spoke again, "See the enlargement I had painted from my little picture. Does it look like her?"

"Yes, Ted, it's just like her."

"Father, why did you leave me?"

"I wasn't fit to raise you, son—me, a no 'count drunkard."

"You weren't a drunkard then. I found out all about you."

"Not before Vera died, but I got

(*Continued on page* 45)

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Therefore, it is of special interest that this instructional work by Wieand is not only readable and highly suggestive, but is a warm stimulant toward a deeper life of rigorous prayer as well.

For this task, the author employs his wide background of Bible survey, theology, philosophy and years of rich, spiritual experience.

These sources constitute his storehouse of informational supply as he sets out to "take up the basic truths or ideas in Christ's philosophy of prayer one by one in their functional aspects, to understand them clearly and analytically, and then to present them as interestingly as possible to the average Christian."

The prayer life of Jesus, according to Wieand, is pointed by two main assumptions, the fatherhood of God and the freedom of man. Although wide chasms are opened which invite discussion within this thesis, readers will be proud of the many select observations revealed in the study.

In considering this signal matter of prayer, one of the basic virtues is to offer critical yet constructive biblical treatment to both God the object and man the subject. The modern twist to prayer is to aim exclusively for psychological results. What happens within the one praying is advertised as the salient issue at stake. Or, to restate the idea, the nature of the one to whom prayer is directed matters little, so long as a favorable psychological reaction is experienced by the one who prays. For this sort of modernistic twaddle, Wieand offers no respect. In his volume, both God and man are given thorough attention.

An honest faith and a life of obedience are also given conspicuous parts in effectuating a lively prayer life. Obedience, in the eyes of the author, is an absolute essential —no substitutes exist for willing the will of God and living out God's will in everyday tasks and opportunities.

Considerable treatment is applied to that which Wieand calls the five kinds of prayer—adoration, confession, submission, thanksgiving and petition. Rounding out the whole discussion are remarks made regarding intercession, the privilege and power of group praying, unanswered prayer and prayer in relation to the glory of God.

In spite of the many sides to this complex subject, Wieand has contributed a well-blended study. Yet, in some respects, it is not exactly bone-clean of shortcomings. To quote William James, Browne, Royce, Buttrick and others without informing the reader of the basic difference which exists between them and the biblical position is to follow a practice which fogs rather than clarifies the issue.

In the same vein, Wieand makes some rather far-reaching, unguarded statements. Speaking of right and wrong, he says, ". . . Then 'the righteousness of God' means that God's actions and character are in conformity with universal law, in harmony with the constitution of the universe, in tune with the infinite, with the eternal nature of things."

Even though a better statement is made in another place in the book, nevertheless, to suggest, as here quoted, that God's righteousness is right in that it conforms to the "eternal nature of things," is to reverse the order of the true biblical position.

In all fairness to the author, however, it must be admitted that these flaws stem from unguarded statements rather than heretical interpretations of Scripture. The whole spiritual drive of the book is that of an evangelical conservatism.

This timely, personal treatment on this highly important, timeless subject should prove to be a profitable text book for Bible schools, colleges and seminaries as well as a source book of fertile biblical information for all Christian libraries.

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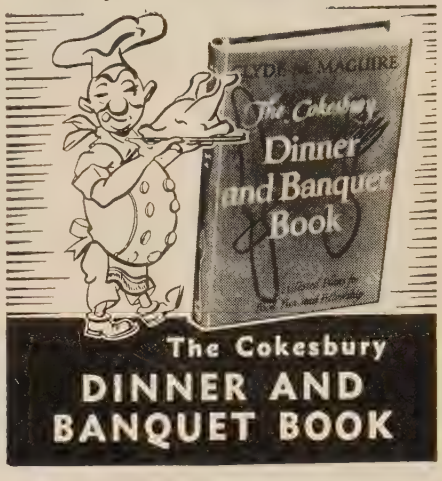

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The chief purpose of the editors of the work is to stimulate Bible reading. To press this goal they have correlated the actual text of Scripture with literature, history, art, political science, travel, geography, explanatory notes and other background materials which open to the reader a wide and interesting panoramic view of the unfolding of God's plan in history.

Richness in scriptural text is maintained by the use of the much-loved King James version. On occasion, an obsolete word or phrase is given the benefit of a later translation.

Taken as a composite whole, the work is simple in style, wide in scope, progressive in development, rich in artistic design and craftsmanship, and conservative in theological outlook. In style, scope, development, artistic design and craftsmanship, the work has through the years remained on a high level of achievement and has reveled in a well-deserved appreciation. But, this is not the case in the serious matter of theological content.

In spite of the high recommendations given this set by many respectable evangelicals, at least some of the printings as recent as 1950 reveal many passages tending toward modernism as well as several outright modernistic statements. In volume four, page 414 in the 25th anniversary edition (1950) it is said of the book of Jonah, "It is a beautiful and poetic story; if it is symbolical like the *Pilgrim's Progress*, it is none the less true." In the 1953 edition we read in the same volume number and page, "Although a few have thought of the book as only a poem or allegory—symbolical like the *Pilgrim's Progress*, Christ clearly refers to it as true history." In volume four, page 402 in the old edition we read, "The authorities had put Jesus to death. They were soon to find that his spirit lived on." In the same volume number and page the new edition has changed this to read, ". . . They were soon to find that he had risen from the dead." There two examples sufficiently illustrate the general nature of the changes made.

Perhaps one of the most improved sections is that entitled "The Bible and Education" found on pages 249-260 in volume eight. In this part the anniversary edition portrays a sad dissipation of the educational side of the redemptive message of the Bible—the whole Christian life appears to be little more than a human, religious pursuit. This has now been changed and Bible-believing Christians may enjoy reading the 1953 edition which gives evidence of some thorough, Christian editing.

Readers who desire to know the reason for the sudden theological turn will find the answer in the publisher's list of acknowledgments which in the 21st edition adds the names of Drs. Merrill C. Tenney, Robert L. Cooke and Kenneth S. Kantzer—all conservative, biblical scholars.

This new edition of *The Book of Life*

is an achievement of scholarly, biblical acumen, and deserves a reading over the years by the whole family.

Juvenile Fiction

SLAVE BOY IN JUDEA. By Josephine Sanger Lau. Abingdon-Cokesbury. 189 *pages.* $2.

Madoc, a boy of 13 years, is taken from the forests of Gaul by the Romans and sold to a centurion ruling in Judea. This life of slavery for Madoc is centered around one supreme ambition—to escape and find his mother who also is in bondage of slavery.

Many exciting events fill Madoc's days, the most important of which is his turning to the Lord Jesus and His way of life. The centurion, too, becomes a walker "in the way."

The story closes—well, let's not spoil your reading; it ends happily. The plot moves quickly and the writing is exceptionally well done. The way of salvation is not clearly defined, but certain parts of the Christian faith are graphically portrayed by means of characterization.

Church History

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE . By J. R. Palanque, G. Bardy, P. de Labriolle and others. Macmillan. $9.

For a number of years a great multivolume history of the church has been under preparation by a galaxy of French Roman Catholic scholars.

It is generally known as Fliche et Martin, the names of the general editors who began it. More recently a beginning was made on an English translation of the great work. Six volumes have appeared in England, but in this country they have been published and bound as sizable double volumes.

The one before us, then, covering the fourth century, when the state began to favor Christianity, is really a double volume bound as one and constituting in itself a complete study of this period. The authors are among the ablest modern scholars in this sector of history. They write from a Romanist point of view but not with the narrowness which might be found in some scholars of that Church in Spain or the Americas.

Protestant work is not neglected in the bibliographies or the conclusions. The portions of the book dealing with the vital discussion between 323 and 381 concerning the relationship of Christ and the Father is one of the most comprehensive, clear and generally up-to-date summaries of the situation in existence. There is a careful study of Donatism.

The origins of Christian monasticism are very fully explored, and there is considerable material on the psychological states involved. There is a helpful survey of the information available about Priscillian, the Spanish heretic who often awakens Protestant interest.

The bibliographies are generally excellent, and the work is well-nigh indispensable to a serious student of the period. The index will appear in the following volume. *(Reviewed by Paul Woolley.)* END

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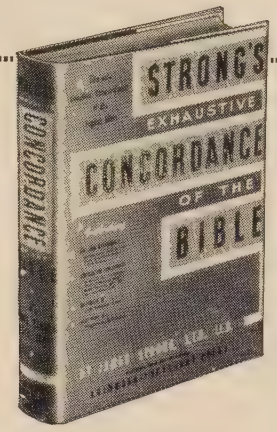

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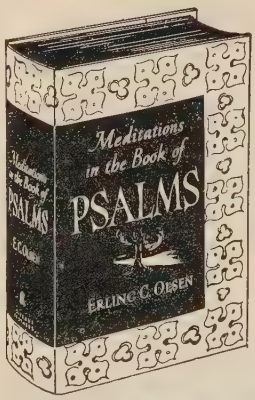

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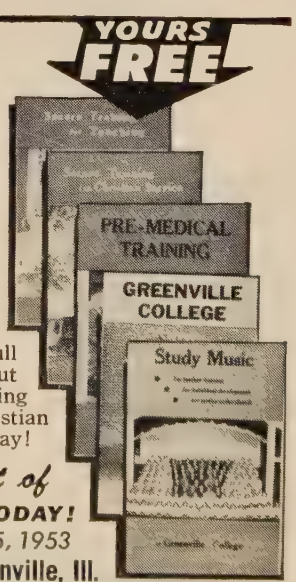

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CAMPUS CHATTER

by Richard Moore

CHRISTIAN campuses across the nation are sprouting new students, new buildings, new couples, new parties, picnics and tours and even new ideas.

On the grounds of *Fuller Theological Seminary* in Pasadena, Calif., a new administration and class building is about to burst into bloom. Up in Idaho, *Northwest Nazarene College* is rejoicing in a new home economics building. Out at Lake of the Ozarks, Mo., *Faith Bible Academy* finds itself with a new student center. Minneapolis' *Northwestern Schools* have a new infirmary left over from the recent flu fad.

John Brown University is decorating its newly remodeled Arkansas building; and in a spirit of "go thou and do likewise," the JBU Flying club redecorated the airport lounge too. The old observatory at *Wheaton College,* known as the "Lemon," was badly peeled by wind and weather; but it has a shiny new rind now.

St. Paul Bible Institute was thoroughly tickled when a dealer donated nine brand-new pianos for the price of letting him haul the old ones away. *Western Conservative Baptist Theological Seminary* has revised its yearbook, *The Pillar,* in Portland, Ore.

California Baptist Seminary, nine years old this February, raised $50,000 in only ten days for a new 38-acre campus in Covina, Calif., and expects to become known as the most vigorous Baptist seminary in the west.

The Bible Institute of Los Angeles decided its students needed some of their energy for studies, and put an automatic elevator in Lyman Stewart hall.

A group of *Biola* students spent one March week in Cuba under the guidance of Oran Smith, head of Practical Missionary Training, Inc. And in line with the school's missionary vision, $7,000 has been raised toward the purchase of a floating mission station for the Africa Inland Mission.

Dr. Harold J. Ockenga has brought home a Freedom Foundation Award Honor medal to *Fuller Theological Seminary* with his sermon, "Are You Tired of Democracy?" And the Pasadena school is attracting other outside attention too; in a deal with Pasadena City College, 20 missionary prospects were signed up for a special course in auto mechanics—a desperate necessity for a man who will some day have to be his own builder, farmer, cook, repairman and doctor.

A little up the beach, in Santa Barbara, *Westmont College* recently threw open its campus to prospective students for a day, and more than 300 swarmed in.

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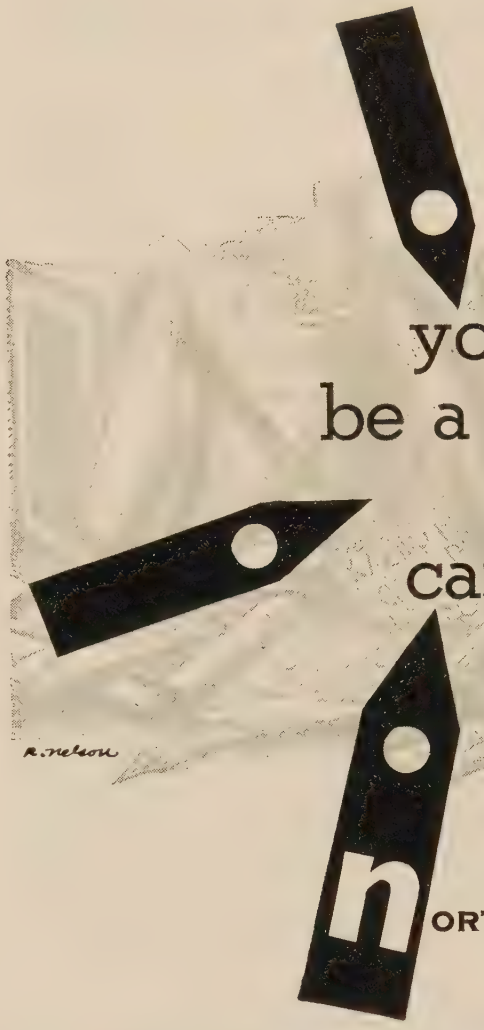

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Don Rutledge, first tenor in the Westmont gospel quartet, is now making records for RCA.

Multnomah School of the Bible set some kind of a record this spring when 42 per cent of the student body volunteered to give blood to the Red Cross.

Social life has been livened up at Multnomah by "skaterball," invented by the quieter girls to make their roommates too tired to sit up talking after midnight. It's basketball on wheels, with no traffic lights, and the ref takes his own chances. So do the girls; they play boys' rules.

Northwest Nazarene College in Nampa, Idaho, is getting ready to grow again. The school constitution and by-laws are being revised, and a seventh grade is being added to the prep school to make it complete down through junior high.

The play's the thing at *Northwestern Schools* in Minneapolis. The speech department dramatized Lloyd Douglas' *The Robe*, and had to run five performances to get everybody in. And speaking of plays, phys ed teacher Cornelia Morse has migrated down to the University of Santiago, Chile, on a Fulbright scholarship to see how they play in S. A.

Across the bridge in St. Paul, *Bethel College and Seminary* is attracting awards from several directions. Bob Hilton, junior, won two grand national championships in oratory at the University of Virginia national tournament, and his debating team placed seventh in the nation. Then Dr. Bernard Ramm, philosophy prof, won $1,000 in a Moody Press contest with his textbook manuscript, *Protestant Christian Evidences.*

Wheaton College's perambulating prexy, Dr. V. R. Edman, accompanied industrialist R. J. LeTourneau out to Liberia, West Africa, for a "Bibles and Bulldozers" survey of the work being done and the needs to be filled. Among the souvenirs he stuck in his suitcase was a canoe.

Wheaton finally broke into headlines; the basketball Crusaders took 15 straight games for an undisputed championship, with an average of 88.5 points a game. Meanwhile track coach Gil Dodds, whose two-mile relay team recently set a new record, and whose protege "Cookie" Moriya came in second in the Chicago Relays two-mile run, is driving hard along another course—Korean relief.

Moody Bible Institute is popular around Chicago in spite of its uncompromising testimony. City employers send in 70 calls a week for workers. And when the Moody Chorale was about to go on tour, the train was obligingly held for half an hour so they wouldn't have to cut their last class.

"Aunt Theresa" Worman, after years on WMBI, is taking a world tour this year to see what has become of all her children. And for other would-be world tourists, the Missionary Technical course has added a photography major to flying and radio.

Up on Chicago's north side, *North Park College* got a chance to whoop it up when the NP Vikings brought home the Big Six

basketball trophy for the first time—after a couple of heartbreaking near misses. But what we hope will last longer than that record is the quality of NP's literary annual, *Pegasus,* published this spring.

Somewhat southward, *Greenville College* in Greenville, Ill., was sending envoys still further south; student Don Crider spent the month of March in the West Indian isle of Haiti, preaching with the World Youth Crusade.

GC's new station WGRN now offers a wake-up program called "Rise and Shine!" at 7:30 a.m.

Winona Lake School of Theology's "Flying Seminar" through Europe and the Holy Land was so popular last summer that it will be repeated this year. Last year's crowd numbered more than 80.

From *Taylor University* at Upland, Ind., always a source of sport news, comes word that Coach Don Odle is again leading a playing-praying-preaching basketball crew out across the Pacific this summer. Players will be the pick of several Christian campuses. Odle was offered a chance to boss the all-state Indiana high school stars in their summer championship playoffs, but he turned it down to go on the evangelistic Orient tour.

Taylor is changing its schedule of courses a little next fall, and a scholastic honor society has been formed to honor those who go all out. The society will be called Alpha Chi Omega, standing for "Christ First and Last."

To provide Christian enterprises with Christian staff members, and also perhaps to build a sort of Christian underground movement in worldly firms, *Southland Bible Institute* is offering a new major in secretarial science, down in Pikeville, Ky.

Cpl. Bill Roller, the drafted student from *William Jennings Bryan University* who found his mission field in the army and passed up rotation to stay on and testify to his buddies, is back after all. Wounded on Triangle hill in Korea, he found himself rotated back home for hospital care. So far no one has taken up where Bill left off, but stories drift home telling of men who gather and read their Bible together in the firelight, "somewhere in Korea."

Over in Nashville, Tenn., the students of *Free Will Baptist Bible College* are being exposed to a new kind of chapel program, a weekly panel discussion of important topics by selected seniors, with the audience welcome to ask questions.

John Brown University, in the lap of the Ozarks, made headlines again when it inherited 20 per cent of the estate of wealthy oilman Murray Sells of Texas. Officially that share is worth about $800,000, but businessmen's guesses put it closer to $2 million. Sells' will specifies that 30 per cent of it be devoted to building or renovation, and 70 per cent be put into a student loan fund. Meanwhile, JBU has a new library and a new church going up, and a building to furnish, and three radio stations to support—KUOA in Siloam Springs, Ark., KGER in Long Beach, Calif.,

when Communist soldiers saw the film...

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Communism, with its promises of world conquest and a classless society, has much that appeals to the natural mind. Christians are firmly convinced that only the Word of God, sharper than any two-edged sword, has the power to overcome Communism.

The power of the Word was very evident recently at a showing of a Moody Bible Institute gospel-science film to Communist soldiers. The place was a rehabilitation camp in Malaya. Several hundred prisoners-of-war had come to see the Mandarin version of "God of Creation," shown by a Chinese evangelist. At the conclusion of the film, an invitation to receive Christ was given. *Three hundred Communists professed to accept Christ and prayed with the evangelist!* While the Lord alone knows their hearts, there is no doubt many that day changed their loyalty from the Communist Army to the army of the Lord Jesus.

In these times of crisis and upheaval, Moody Bible Institute is using various means to proclaim the good news of salvation around the world. Hundreds of Moody-trained missionaries are preaching the gospel to multitudes who have never heard; Moody gospel literature, distributed in 40 countries, reaches thousands for Christ; and MBI gospel-science films are being used to convert many who, like these soldiers, would not come to an ordinary evangelistic meeting. While it is yet day, Moody Bible Institute will work, that by all means some may be saved.

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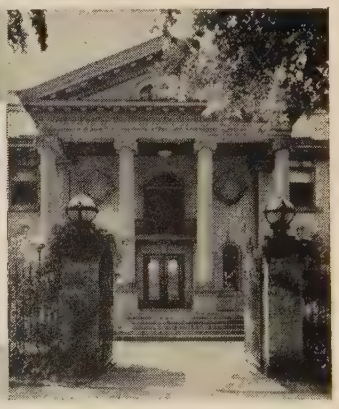

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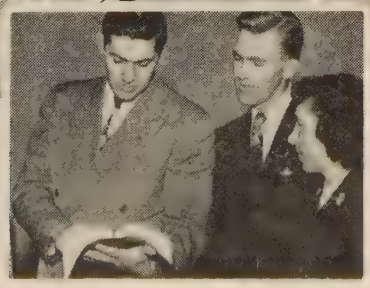

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and KOME in Tulsa, Okla.—*and* a school to run.

Dallas Theological Seminary, which found itself in need of a new president just as it was building a chapel to commemorate the old one, inaugurated John F. Walvoord and dedicated the Lewis Sperry Chafer Chapel in the same ceremony this spring. Dallas is still growing and prospering; for the ninth straight year, every semester's enrollment has set a new record, and on the basis of present applications, this fall will do the same. The number appearing in Chafer's school is expected to top 300.

Ben Lippen School, which not long ago opened its doors to girls, has half a dozen already, and they show signs of staying for the whole ride.

Detroit Bible Institute celebrated its eighth annual banquet with a mortgage burning in April, signifying that the institute and the land under it are completely clear.

Central Baptist Seminary, looking toward its fifth birthday in Toronto, Ont., is out to rouse all Ontario with its traveling quartet and gospel team, sponsored by two groups of Baptists who are merging, the Independent B's and the Regular B's.

Buffalo (N.Y.) *Bible Institute* is getting to be a habit in some families; the Martins of Hillsdale, Mich., have sent three sons and two daughters-in-law. There are still a kid brother and sister to go, at that. But the Lord does BBI's best recruiting. When the staff prayed for a dozen new students in the spring, He sent 15, making a new record enrollment.

And while we're congratulating schools on significant birthdays, be it noted that BBI just turned 15 too. And its alumni are serving on 15 different mission fields.

Baptist Bible Seminary in Johnson City, N. Y., proves that the call of the Lord can lead to unexpected places. Rev. John Beukema, ex-sailor, ex-pastor, ex-Air Force chaplain, recently accepted a call to BBS—as head chef in the school cafeteria.

Incidentally, there is no Bible institute here any more. In order to win accreditation from the NYU Regents, it was merged with the seminary. But the curriculum is still the same: a five-year theological course, a four-year Christian education course and a three-year Bible course. And now all the credits transfer anywhere at full value.

Out at *Houghton* (N.Y.) *College* these days it's no longer permissible to phone down from your bed of pain and say you're too sick to show up in class. The new rule requires that you report to the infirmary in person and let *them* say you're sick.

They aren't cruel; they just want to see what you've got before you give it to your roommate. And since the number of students boarding on campus tripled this year, they have reason.

A Japanese student, working for a Houghton prof, started a minor uproar when he declared that 60 cents an hour was too much for the job he was doing, and asked for 40 cents. When a lawyer friend heard of the incident, he wrote out a $200 check.

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Up the Hudson river at *Nyack Missionary Training Institute* the greatest honor is not to be elected council president, nor decorated for the highest grades, they say. The highest tribute they have, paid to Jerry McGarvey this spring, is the presidency of the Missionary committee.

One of Jerry's prime responsibilities will be the King's Ambassadors quartet, who are off on a 10,000-mile tour of the U.S. and Canada. Since the Nyack Chorale has already covered the coast from New York to Miami, and the Ladies' Glee club from there to the Mississippi, Jerry's job covers a solid half of the country, exclusive of his foreign field interests.

It was only three years ago this October that *Providence Bible Institute* made its famous bid of $331,001 for the Barrington estate, outbidding its Catholic competitor by only one dollar. By January of this year, all but $35,000 of the price had been paid off. But if PBI has come a long way already, some of its students have come a longer one; student Joan Smith, who enrolled this spring, is from Palmerston North, New Zealand.

And now as we adjourn, the next thing on the schedule is summer "vacation" when most of us work frantically so we can afford that nine-month rest in the fall. END.

KIDS BY THE MILLION

(*Continued from page* 31)

ICEF publishes a monthly magazine, *Child Evangelism,* which goes to 110 countries, and to 2,000 missionaries free. Its official radio program, Radio Kids Bible Club, is aired on more than 116 stations around the world, including 22 foreign, originating in California. Its "Susie" stories have been circulated by the thousands. Many local CEFs choose to produce their own broadcasts.

Future plans call for stepped-up activity on both the national and international levels through the training of more workers, production of more sound films, (both the national and international organizations now have a film each) formation of more Good News clubs and promotion of the foreign work. "Child Evangelism" week, started in April 1951, will become an annual affair to make people conscious of their responsibility, not so much of the organization.

And the need is great. For best sources indicate that only one out of three children of the more than 40 million under 13 years of age in America have any religious connection whatever. Even large portions of that third who do have religious affiliation do not receive the Gospel. Those 28 millions-plus represent a virgin mission field CEF wants to reach. END

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PRODIGAL FATHER

(*Continued from page 34*)

drunk that day, Ted, and I knew I wasn't fit. I just wasn't fit."

"I know exactly how you felt." Ted's words surprised Jim, but his son was quick to explain. "My wife became a mother this afternoon. For a while I thought I might lose her. I know how you felt, Dad, because I felt unfit too—unfit to bring up the little boy alone."

The doctor paused a moment, then said earnestly, "I *couldn't* have done it alone. But—there's God, you know."

"I don't know anything about God," Jim confessed. "Vera tried to tell me, but I wouldn't listen, just hardened my heart."

"If your heart was so hard, why did you carry that New Testament?"

"Just to please Vera."

"For 35 years after she'd gone?"

"Yes, I promised her."

"Didn't you read it, Father?"

"Not much—just kept it there."

"Don't you want to be a Christian, Dad?"

"*Me,* old Jim Forrest! I'm not fit."

"Can you make yourself fit?"

"That's just it, Ted. I can't. I'm at the end of myself. If Vera had lived . . ."

"Wait a minute," the doctor interrupted. "You say you've come to the end of yourself and you're not worthy? You're a sinner?"

"You've hit the nail square on the head, son."

Ted picked up the little Testament and turned the brittle pages. He began reading in Luke's Gospel, the story of the prodigal son. Jim listened to the words, but he was thinking of other things until suddenly he was struck by the sentence, *I am no more worthy to be called thy son.* Then he really listened. "'And he arose, and came to his father. But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.'"

Ted read no more, for Jim uttered a cry of joy.

"I didn't know prodigal fathers could come home, Ted. But they can! I see it, even if it is kind o' mixed up some. I've found my son and my Father both today!"

"Yes, things are bit mixed up," the doctor agreed. "Funny, isn't it? I have a new son and a new father today, too. Double birthdays! We'll call the little tike Jim Forrest Wellford."

Jim sighed happily and looked at Vera's picture. "It beats all—bein' on the inside, lookin' *up!*" END

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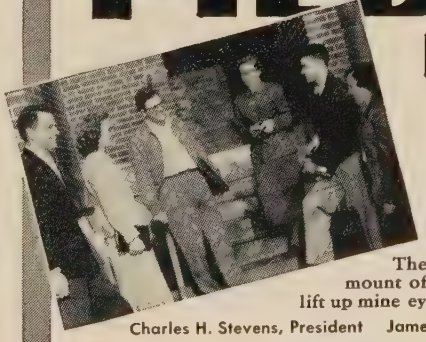

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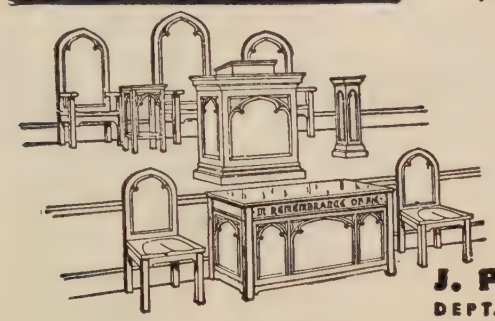

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DR. HAROLD E. WRIGHT, *President*

MAN OF GOD

(*Continued from page* 17)

draw nigh to God and Moses tells us of the blessedness of those who dwell in the secret place of the Most High. Thus Igdaliah was a man of God because he loved to live with God and dwell in God's Presence.

Samuel, too, is called a "man of God" (I Sam. 9: 6).

The servant of Saul applied this title to Samuel probably because he had heard that Samuel was interested in the need of Israel for a leader, a godly guide. For many days the nation had been without a priest and without a king. Samuel must have cared deeply that this was so and must have made it known. And Samuel must have had a very spiritual life so that this servant of Kish knew about it.

His language was of such a character that it carried with it the fragrance of Heaven. His conversation was true and profitable. He spoke well of divine things and his manner of life was connected with the glory of God and the ministry of God's truth. Samuel had a good reputation for his manner of life, as well as for the burden of his heart. Always interested in the welfare of Israel, he wanted them to have God's best.

God notices those who care for the best interests of the saints of God. Samuel is called the man of God because he knew God's will and told it plainly to the people.

Another little-known man by the name of Shemaiah is characterized as a "man of God" (I Kings 12: 22).

Understanding God's plans, this great person was a willing channel through which could flow God's words and revelation to the people. God found in him a willing instrument to whom he

(*Continued on page* 62)

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He bought your independence by dying for you. His shed blood is your guarantee. All you must do is "sign" the declaration for yourself and make yourself free from the power and penalty of sin by trusting personally in Him.

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Let the Light Shine

by William D. Richards
Chicago Lighting Institute, Chicago, Ill.

OF ALL the lighting problems encountered by the lighting engineer, those dealing with church lighting are the hardest. Because church tradition and architecture are much older than electric lighting, the lighting system must not only enhance these characteristics, but in addition, must provide atmospheric and comfortable seeing conditions on a limited budget.

Now what are the problems of church lighting? The people who attend church have just come off the street with its noises and exciting sights making them a high strung, nervous congregation. The first problem, then, is to create a subdued atmosphere to quiet them and establish a reverent mood.

Good lighting must be provided for easy reading of hymnals, Bibles and other printed material. Once the sermon is started, if the overall lighting is dimmed and the pulpit is made the focal point by flooding it with light, the minister will have a visual aid in helping to capture and hold the attention of his congregation. Using pulpit reading light alone tends to give the minister's face a grotesque, unnatural appearance.

Methods of Illumination—Church lighting should include at least three lighting circuits. They are one for the chancel and choir, one for the pulpit and one for the auditorium.

1. The chancel lights—The lights should be concealed and flood the choir with soft, well diffused illumination. If there is no chancel, the choir lighting must be considered as part of the auditorium lighting problem.

2. The pulpit light—A small spotlight located on the ceiling about 30 feet above and in front of the minister and shining down upon his face at an angle of 55 degrees will be sufficient. It should be equipped with concentric ring louvers to control the amount of stray light.

3. Auditorium Lights—The lighting of the auditorium can be done in many ways depending upon the architectural style of the church. For example, the Gothic church with its high vaulted ceilings has depended in the past upon directional daylighting from great windows along the walls. The resulting shadows and dimly lighted vaults are responsible for the majestic beauty of the Gothic style. Therefore, artificial lighting for Gothic structures can be best supplied by luminaries of the direct type.

Other types of interiors call for a completely indirect lighting system. Indirect lighting which more readily results in soft, diffused lighting is used in many churches of the congregational auditorium type.

Control Panel—These three lighting circuits should be controlled by switches equipped with dimmers so that the intensity of the light may be varied in accordance with the need, gradually and without sharp or abrupt interruptions. These switches and dimmers should be operated by someone responsible for regulating the lights as the service progresses. Light and music

(*Continued on page 58*)

HOW ARE YOUR CHURCH ACOUSTICS?

- Is building in a quiet location, or are precautions necessary to exclude traffic noises?
- Will the heating and ventilating equipment be quiet in operation?
- Can shape and surface treatment of choir loft and forward parts of the auditorium be arranged to reflect sound to listeners?
- Are the dimensions of the Sunday school rooms in the right height, width, length relation to prevent "standing wave effects"?
- Will hallways be a source of noise into classrooms or must acoustic treatment be provided on the ceilings?
- Will the combined effect of all sound absorbing surfaces produce the best understanding of spoken and sung words?
- Will provisions be made for sound amplifying equipment, hearing aids, extension speakers in other rooms, microphone pickup points, recording of services on tape recorders, etc.
- What are the needs for organ sound chambers?
- If an electronic organ is to be installed will there be provision for picking up and amplifying the piano also, if the auditorium is large?

How One Church Did It

As shown in the photos above, the relighting of the First Methodist Church of Saginaw, Mich., last year clearly demonstrates the intelligent use of good church lighting methods by a lighting engineer. The installation demonstrates how modern light sources could be fitted to a church that was built in the gas light and oil lamp era. The illumination level in the main auditorium with the downlights and wall units on is a very even and comfortable ten foot-candles.

Two 400-watt spotlights recessed in the sloping part of the ceiling highlights the pulpit and the illumination level on the Bible is around 30 foot-candles.

The lights in the choir area and the lights in the auditorium are all on dimmers.

The entire job, except for the lighting of the cross, uses incandescent lamps and the entire lighting installation was achieved on a limited budget. Last but not least, the congregation likes the job.

Simplify Your Church Records

by Dean A. Kearsh

DR. W. BOYD Hunt, pastor in Houston, Texas, realized a few years ago that with church records mounting in number, something must be done.

1. How could the records be simplified or combined so as to reduce the volume of space, equipment and supplies required for maintenance?

2. What operating "tools" could be employed to reduce the amount of clerical detail and drudgery?

The answers to all these questions were found in five cabinets in which the church has combined all its church and Sunday school membership records.

A system set up to increase operating efficiency and provide better administrative control has resulted in several specific benefits.

a. All essential records are housed in one compact location.

b. The entire cost—for equipment and supplies—of less than 25 cents per member's record, was soon written off in savings on clerical overhead.

c. The combination of index margins and plastic signals substantially reduces the amount of time required to keep track of membership activity and address changes.

d. These records have enabled Dr. Hunt and his many aides to have a closer contact with all church members.

Slipped into die-cut pockets mounted on pull-out slides or panels, the pre-printed cards overlap so that there is a visible index margin along the eight-inch bottom of each card.

In addition to space for name, address and telephone numbers, the visible margin has a series of chart spaces and code numbers over which the colored signal tabs are placed.

The use of signals graphically "flags" all pertinent control information. Clerical chores are kept at a minimum because the signals make unnecessary detailed handwritten posting of essential information.

A card is made out for each member, with items such as occupation, hobbies, spe-

(*Continued on page 60*)

An orderly system makes work pleasant.

Air Conditioning

WHEN the faithful few at the morning service wipe the perspiration off their brows, wave Sunday school papers or hymn book covers frantically in a vain attempt to stir a breeze, and glance reproachfully at their wrist watches for ticking so slowly, it is too late to think about air conditioning.

Spurgeon, the Prince of Preachers, said, "It is almost impossible to save the soul of a man whose feet are cold." But if he had lived in today's air-conditioning age, he may have made a similar comment about the opposite kind of temperature in churches.

However, there is no reason for churches to be the last type of institution to adopt modern air conditioning. Today, especially in the South and Southwest where air-conditioning units are sweeping in, it is found that cooled congregations are larger and more active. Some of them claim that air conditioning units have helped them increase attendance up to 15 per cent.

According to the engineers of a large air-conditioning firm, surprisingly "light" equipment is required to air condition even the larger churches. They credit this to pre-cooled auditoriums, short services, no smoking and quiet congregations.

To cut down expense more, engineers have devised "stratified cooling" by which only the bottom layer of air above the congregation's heads is conditioned.

Since doors and windows need not be open for ventilation or heat relief, street noises and other external disturbances are eliminated. Not only does this aid in reverence, but also it accounts for a cleaner church. The air which comes through the conditioning unit is highly filtered. Few dust particles can enter. Manufacturers of various filters claim more than 90 per cent of all dirt and dust is removed every day of the year.

And cleanliness in the church means less depreciation, less frequent cleaning of equipment and less frequent re-painting.

As the filter removes dirt, it also removes bacteria and pollen which causes hay fever and asthma. Consequently the air-conditioned church is also healthiest. Parents, hesitant about sending their children to public places, are mollified by the assurance that the church may be more healthful than their own home.

Hay fever and asthma sufferers consider air conditioning a necessity, not a simple convenience. They are not able to worship sincerely during those "dog days" of

(*Continued on page 58*)

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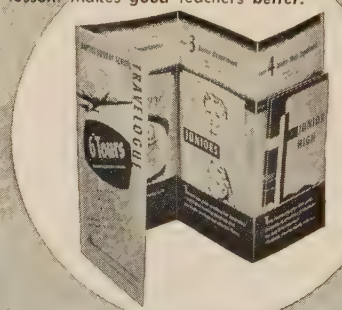

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Proper seating adds comfort, convenience, beauty and dignity to the church.

Proper Seating *means* Better Listening

by Herman Braunstein

IN THE last decade, individual auditorium seating has gained rapidly in popularity among churches of all denominations. With individual upholstered seats, the congregation gains privacy and comfort and, if handled properly, the seats do not sacrifice a bit of the church's worshipful atmosphere.

However, traditional pews retain their position as the favorite for seating among America's church-goers. To aid in comfort, almost all seating companies now try to develop body-fitting pews with the back of the pew slanting or curving back at a restful angle.

Halfway between the upholstered auditorium seats and the traditional pew are combination seats. Retaining the conventional pew backs, they provide individual seating with wood arm rests and separate upholstered seats.

The aim of combination seating is to combine the good elements of the other two types. Promoting comfort without sacrificing dignity is its goal.

Before purchasing church seating equipment, a church congregation should consider six questions.

1. *How comfortable will these seats be?* Individual seating with the upholstered effect has the edge. Privacy also adds to comfort. However, comfortable cushions may be fitted to almost any conventional pew as well.

2. *How convenient will these seats be?* Both combination and individual seats fold back to enable easy passage to and from the aisle. Churches with circular layouts pose separate seating problems. Where numerous posts impede the use of traditional pews, individual auditorium seating may be advantageous. However, fewer people can be seated on individual seats than in pews the same length; where numbers of children are accommodated, a space problem might be eliminated with pews. Proper spacing between rows (usually about 32" from back to back) is necessary for the convenience of the congregation, too.

3. *How much will they cost?* Upholstered individual seats are somewhat more reasonable than traditional seating, but cost should be considered less than other factors. No other church equipment can contribute as much extrinsic permanence to the congregation's attitudes as the seats.

4. *Are the seats durable?* Here is where the traditiqnal pews gain a margin. They are built and will retain their beauty for a lifetime of service. Styles of traditional church pews are lasting and do not go out of date. However, in a rapidly or steadily growing church such durability may not be necessary.

5. *Are they appropriate to the church?* Churches constructed along traditional lines retain their conventionality better with pews. However, combination seating can be adapted to almost any style of architecture the church may have.

6. *Do they add beauty to the church?* While many churches seek the upholstered seats to give their auditorium added color, other churches believe that more beauty is achieved by the natural wood grains of pews. Some of them may wish to add color to their pews by inserting pew cushions.

Above all, church seating should add to the effect of the entire church and help create an attitude of worship before God. There must be nothing presented in any church seating equipment or in any part of the church building that would detract from the church's aim of bringing man to God and urging him to delight in His presence. END

Match Your Pulpit Furniture

MATCH the motif" is the idea behind pulpit furniture selection.

Favorite wood is medium oak with other oaks and mahoganies following. According to the manufacturers, oak seems to carry a symbolical churchly character.

Pulpit furniture, however, is not carried in stock by any manufacturer. Because of the large variety of designs, finishes and woods, each article is constructed from pre-cut pieces at the buyer's request.

In most churches the predominant article is the pulpit which costs from $100 to $450. Standard height is from 38 inches to 45 inches depending on the size of the Bible rest on top of the pulpit. While panel work of any style is available, the simpler and less elaborate styles have become more popular recently.

The design on pulpit chairs should match the pulpit motif. Paneled and upholstered backs are offered. The upholstering may be either of genuine leather or a soft fabric such as velour or plush. Although the fabric, usually in a maroon, may give added beauty, the comfort given by the leather back, especially in hot summer days, is rewarding. Prices for pulpit chairs range from $50 to $175.

Communion tables, hymn boards, Bible stands, flower stands and other chancel furniture are also manufactured in matching styles.

Pulpit furniture manufacturers display various architectural motifs, which by volume manufacturing make it possible for the average church to beautify their chancel at a moderate cost. However, larger churches to whom cost is not a major factor may purchase entirely special furniture built in accordance with the wishes of the architect or congregation. Because of the special designs, the cost of such furniture runs from two to four times the cost of standard equipment.

But such a variety is available in motifs that it is rarely necessary for a church to go beyond the designs, finishes and woods offered by the standard manufacturers. END

How To Avoid Parking Problems

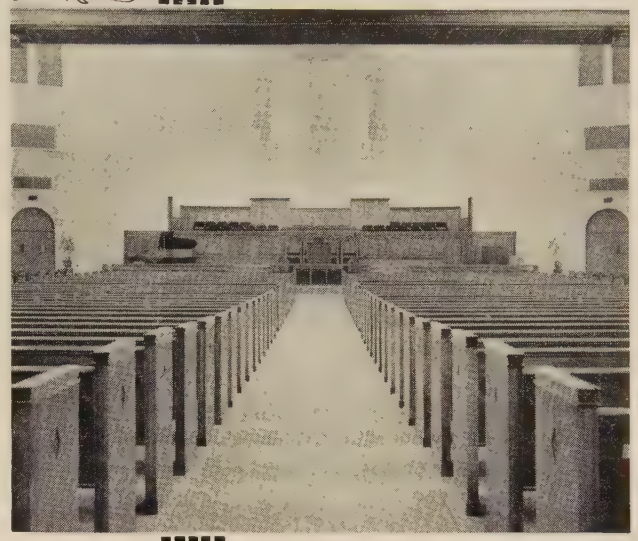
IF YOUR church has a parking problem, a few railroad ties might help you out.

Your parking lot is very extravagantly used when cars are parked diagonally, horizontally, vertically and every other way imaginable. Besides that, when two autos happen to line up parallel, they invariably leave an uncomfortable gap of several feet, taking up valuable parking space.

To halt this waste of space, contact your nearest railroad yard and see if any extra railroad ties are available. After obtaining them, you can outline your own parking spaces with the ties, diagonally placed at intervals of approximately nine feet.

Such a plan is economical on space and finances and will do much to solve your church parking problems. END

beauty with character



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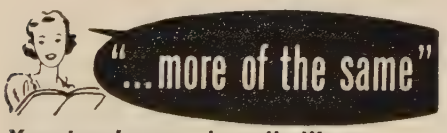

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Ropers of Bar-None Ranch tell how they rounded up Sunday school members.

How Bar-None Won

LAST fall, Bar-None Ranch in Eugene, Ore., lassoed a lot of mavericks who had never been coralled before into any Sunday school. Formally termed the First Baptist Sunday school, it transferred its efforts to roping and came quite close to tying up the grand prize in the 1952 CHRISTIAN LIFE Sunday School contest.

Jumping from a previous year average of 932, the Eugene Sunday school leaped to a total attendance of 1,904 the final Sunday to take first prize in Class A.

Before the contest began, the name of Bar-None Ranch was adopted because, as they say, "Christ would have us 'Bar-None' from the teaching of His precious Book, and because it was our duty as good Sunday school workers to round them up for Christ."

Then Dr. Vance H. Webster, who pastors the church, assumed the title of Head Foreman; Clarence Brenneman and Lowell Chase, superintendent and assistant superintendent, were termed assistant foremen. Transportation committee chairmen were called wranglers. The registration desk was called the branding chute and a weekly publication, *Roundup News* was mailed out every week.

Every member became a full-fledged cowhand and determined to rope as many new members as possible.

With an aim to double their 928 attendance in six weeks, the Eugene Sunday school launched their drive last Oct. 5. The first Sunday they reached 1,177.

The following Friday evening the Sunday school celebrated with a Chuck Wagon supper. With all ranch style food and a thoroughly western program, the diners were prepared for the big Rally day program Oct. 12.

The entire Sunday school, totalling 1,355 that week, was rounded up in the main auditorium to witness the Rally day parade. Complete with cardboard animals and snappy posters, it geared the group for the remainder of the campaign.

A real worker for the Sunday school, Pastor Webster held a dedication service.

Now getting good local newspaper coverage for the school, Superintendent Brenneman announced the third Sunday as Family day. The newspaper gave two columns to the campaign and even mentioned a teachers' meeting held during the week. Getting an attendance of 1,393 the third week, they advertised the fourth Sunday as Rodeo day with a ticket for a free pony ride to every one bringing a visitor. Many pony rides were given the following Saturday at the local fair grounds as the attendance zoomed to 1,434.

The fifth Sunday, Neighbor Sunday, the attendance topped the 1,500 mark to 1,503. The final Sunday saw the Bar-None Ranch go over its quota with an attendance of 1,904. Youth director Don Baker said, "So far as I know, everybody sat down, but the chair problem was terrific." Their goal of becoming the largest Sunday school in the state was achieved.

Said Superintendent Brenneman in a newspaper column, "The best way to get people to come to a church is to invite them. We attribute 90 per cent of our success for breaking the attendance record for Sunday school in Eugene, four Sundays in a row, to the personal work of the adults of the church, visiting and phoning new families. Just that."

The figures back up his words. During the six week period there were 5,118 personal visits and 12,600 telephone contacts made by members of the First Baptist Church of Eugene, Ore.

But more important than the attendance gains were more than 50 conversions during or shortly after the contest. No wonder Pastor Webster echoed the words of many other contest leaders, "We can rejoice that God has given us the victory whether we won in the CHRISTIAN LIFE Sunday school contest or not."

In rounding up the round up, Pastor Webster added, "These results we have seen; but we shall never know the complete results until after that last great 'roundup' and the records in God's great 'tally-book' are made known." END

Who's at the Door?

by Eunice Fischer
Scripture Press Consultant

GO INTO an unfamiliar public building and you stop at the information desk. There you find out exactly where to go. But go into a Sunday school for the first time and you're not likely to find this convenience.

To answer the problem, why not have receptionists? They should be on hand to give a cordial greeting to visitors.

One Christian man who travels a great deal often takes his family to a new church and Sunday school. Frequently the entire family wanders up and down the halls, trying vainly to find out where each is to go. The man said, "Often I stop half a dozen people who belong to the Sunday school themselves, but they have no idea where we're to go. If I didn't take my son by the arm and determine to find out where the 12-year-olds go, he'd probably be standing in the hall yet!"

This is inexcusable. It is just as important as having a beautiful building and good equipment. If yours is a small Sunday school, station two receptionists at the main door. If yours is a larger departmentalized school, station two receptionists at the main door and one or two in each department.

Receptionists at the main door serve a half hour before Sunday school opens until a half hour after it opens, or until it is time for their own classes to convene. Receptionists should be taken through all the rooms by the general superintendent before they begin to serve and given a written list of who goes where. Their job is to welcome everyone and to escort newcomers to the proper place.

On rainy days three or four Junior or Intermediate boys may serve as an umbrella brigade. The boys use the umbrellas to escort folk from the curb to the door—a friendly gesture enjoyed by all.

If your school is departmentalized, station an adult worker (often this is the departmental secretary) at your departmental doors to welcome all who enter. In the younger departments during the winter time, several helpers are needed to remove snowsuits and heavy winter clothing.

In departments above Junior level, appoint two students (youth or adults) to serve for one quarter as receptionists. They should be present a half hour before Sunday school opens and as soon as the opening bell rings, they may take their seats while the departmental secretary continues to welcome and "shush" entering late-comers.

One teen-age department drew students from three local public schools so they appointed three pupils each quarter—one from each school—to stand at the departmental door to welcome everyone, strangers in particular.

An easy way to "beautify" your room is to place friendly receptionists at your doors. Theirs is the important work of giving the first impression. Let them express in their attitudes the words of the psalmist, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84: 10). END

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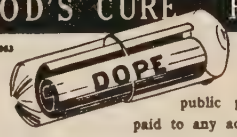

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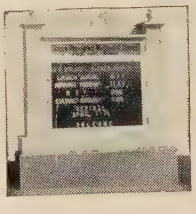

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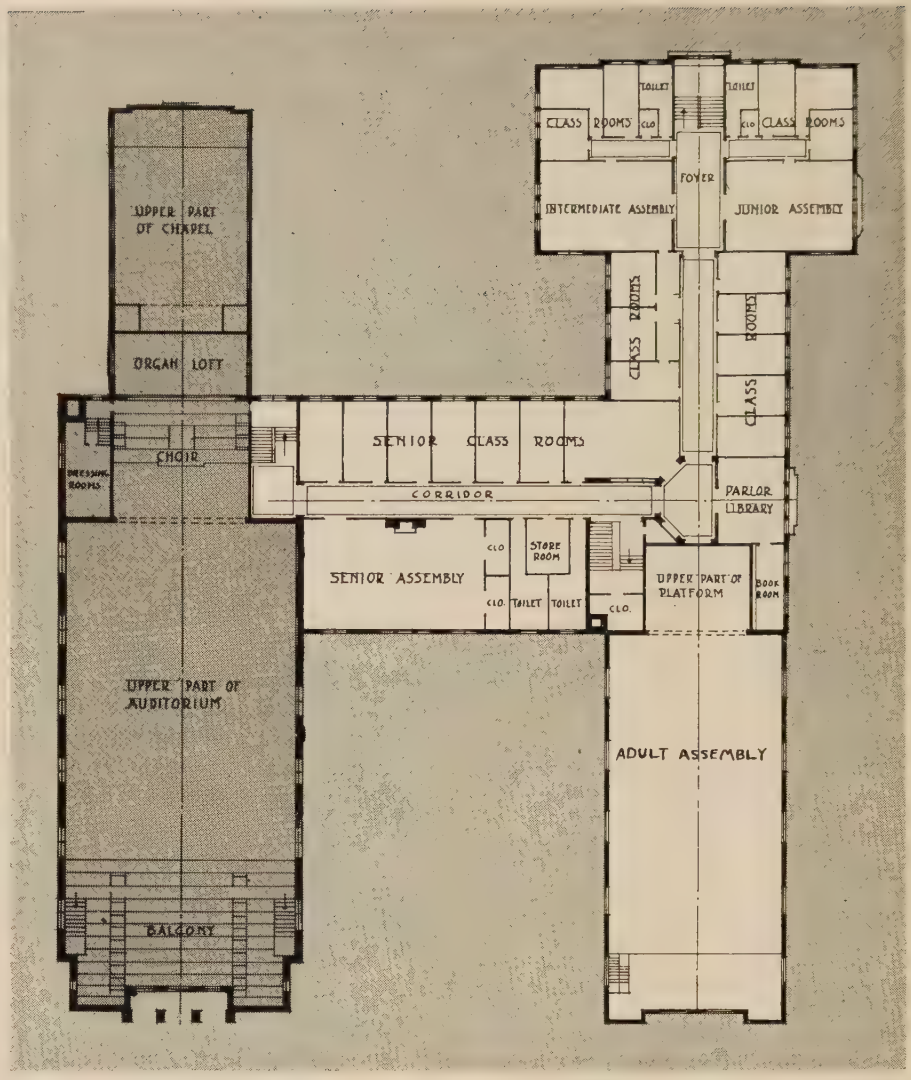

Church plan illustrates ample Sunday school space. Section for church use is shaded.

Don't Squeeze Your Sunday School

IS YOUR church squeezing out your Sunday school? Coziness in Sunday school is admirable, but being sat upon, crawled over or elbowed into is neither comfortable nor inspirational.

Lack of proper space means disturbance and distraction. It means that teachers are limited and the Sunday school can't do the job it should do in reaching boys and girls, men and women for Christ.

When churches awake, floor plans like the plan pictured above are developed. This example shows one floor of a three floor unit, each bearing a similar three to one ratio in favor of Sunday school space.

On the second floor, as seen, Junior, Senior, Intermediate and Adult departments are arranged. The Sunday school library is nearby for frequent use.

On the first floor are adequate facilities for the Primary, Beginner, Nursery and Young People's departments. Office space for Sunday school records and administration is amply provided as well. In the basement are additional class rooms and assembly rooms.

Such adequate provision for Sunday school needs might well be looked into by Sunday school superintendents and church boards.

1. How many of your Sunday school teachers instruct in private class rooms? Are teachers able to pre-arrange their classrooms?
2. What percentage of your church building is devoted exclusively to Sunday school rooms?
3. How many students must each teacher instruct?
4. How much sound interference is there between classes or departments?
5. Are washrooms and closet space conveniently located to accommodate the departments?
6. Is there adequate administrative space for superintendent and secretary?
7. What do your teachers say about the present setup?

To be realistic, crowded conditions drive children away from Sunday school, away from the Gospel and away from Christ.

Adequate Sunday school space is a matter of vital concern for the church, for the core of church leadership is developed in the Sunday school and the majority of personal conversions result more directly from the Sunday school than the church. END

Good sanitary facilities are primary.

Restrooms *Are Important*

by Virginia Whitman

DURING the adult opening program of Sunday school in a large metropolitan church a visitor was seized with nosebleed. Holding her kerchief to her face, she made her way to the back of the auditorium. Stepping out into the foyer, she asked the location of the wash room.

"Down the stairs," she was directed; "and across to that corner of the basement," she was pointed.

At the bottom of the stairs she found two doors, each leading into an assembly room where opening exercises were in progress. Confused, and not without embarrassment, she again asked directions.

She would have to skirt the edge of the assembled children, she was told, and pass through a door at the front, right-hand corner of the assembly room. Rather than do that, she left the building and did not return to the service.

A theater or other public entertainment concession would not have risked a loss of patronage in such a manner. They would have avoided distracting the attention of the audience and embarrassing the patron by having the rest room located off the lobby or in some easily accessible place where it could be unobtrusively reached. Church building committees will do well to remind their architects to beware of such mistakes.

An all-day rally was being held in a commodious church building. Sessions were scheduled for the morning with a resumption of the program at 1 p.m., following a break for lunch. When the time for reassembly came, a mere handful of persons was present. Investigation disclosed that the majority of the attendants were in two lines waiting their turns to enter their respective rest rooms. The meeting was delayed because of the inadequacy of facilities.

A business organization of the world would not have tolerated such operational

(*Continued on page* 60)

Your Church Kitchen

by Martha Mayd

HOW often is your church kitchen used—weekly for a snack time between Sunday afternoon meetings and the evening service, or only once or twice a month for a young people's banquet or the noon meal for an all-day meeting?

No matter how many times you serve meals, your kitchen must be convenient in layout and equipment.

In planning your church kitchen, keep in mind the progression of preparing and serving a meal. Remember who will be using it and the type of meals they will be serving. Try to prevent cross traffic wherever possible.

Here are some items to check as you plan to make your kitchen convenient.

1. *Refrigerator space.* A small church will require approximately 8 cubic feet of space, while the large church will need 10 or 11 cubic feet. Consider your needs for freezing compartment space when choosing your refrigerator.

2. *Preparation counters.* Have plenty of work space. Place salad counters away from the other food preparation.

3. *Coffee urn.* One large enough to handle the largest groups expected should be provided, especially for coffee-loving Swedes. The average size urn for a small church has a capacity of six gallons. The

(*Continued on page* 63)

Take a Look *at Your Floors*

ONE OF the first considerations in a home is often the last consideration in a church. Floor covering, so vital in appearance and comfort, is often neglected in a church's planning.

In the average church both carpeting and flooring can be used to good advantage. The traditional softness of a carpet gives quiet and comfort to the church rooms. Used to advantage in church conference rooms or the pastor's study, carpeting is often used also for sanctuary aisles and chancel floors as well.

Recommended carpets for church use are medium grades of Wilton and better grades of Axminster and plain Velvet.

Recently, flooring, such as linoleum, asphalt tile, rubber tile and cork tile, has been replacing carpeting in many areas of church floor covering. Before purchasing any of these types, however, it is wise to consider cost, durability, beauty, comfort, ease of maintenance and floor location.

Famous for beauty and durability, a linoleum floor is the favorite among flooring materials. The variety of designs available make it serviceable for Sunday school rooms and church offices. Since it is subject to indentation by heavy furniture, it must be protected by furniture rests or cups. Most floor covering manufacturers do not recommend that it be installed on subfloors

(*Continued on page* 63)

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OBJECT LESSON

Shining Face

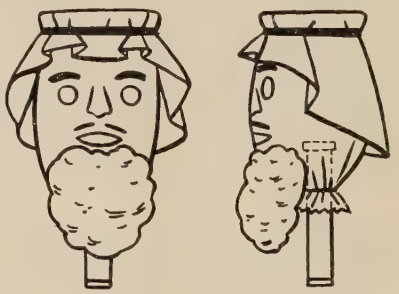
by Dorothea Boyd

MAKE a paper bag lantern to tell this story of Moses and how his face shone.

Draw the face with crayons or ink on a medium size paper bag and cut out the eyes and mouth. Shake out the bag so that it is the shape of a head. Fold a paper napkin into a triangle and tie this over the top of the bag for a headdress. If your bag is very large, you will want to use a large size napkin or a triangle of cloth and paste it to the bag before tying with string. Just under the mouth, paste some cotton or a piece of white cloth for a beard, leaving enough of the bottom of the bag to tie the bulb end of the flashlight in a bag with the handle extending outside.

Story: Our Bible tells us many exciting stories about Moses, and there is a good one in Exodus 34.

Moses had led God's people out of slavery in the land of Egypt. On Mt. Sinai God had written the law and the ten commandments on tablets of stone for the people. But while Moses was in the mountain talking with God, the people had made themselves a golden calf which they



were worshiping. Moses was so angry when he saw it that he broke the tablets.

Now God wanted to give them the law again. So He told Moses to come up into the mountain. Early in the morning, Moses said goodbye to the people (wave to the lantern face with your free hand pretending that you are the people waving to Moses) and he started up the mountain. (If you have a piano or some other high piece of furniture handy, you might have Moses climb up that to the top.)

Up there Moses saw the Lord come in a cloud and the Lord told him what to write. For 40 days and 40 nights the Lord told Moses what to put on the stone tablets. At last the law and the ten commandments were all written and Moses came down from the mountain. (Have him come down.) But Moses did not know that his face shone while he talked with the Lord. (Light the flashlight so that the face shines.)

When Moses came down to the people with his face shining, the people were afraid. (Shield your eyes with your free hand.) And the people ran away from Moses. But then Moses called to them not to be afraid and he put a veil over his face and they came to him. And Moses told

Partitions Save Space

IN THE "growing pain stage" of many Sunday schools, class space is so limited that several classes must meet in one small room. This naturally may cause confusion. If the children in your Sunday school hear four different teachers at the same time, they will no doubt learn nothing from any of them.

The solution is obviously in some kind of partition. But to find a suitable kind is the problem that heckles almost every church board.

Some types of partitions can be made rather simply. Your women's group can make curtains, for instance. Hung on a wire in clothesline fashion across the room, these curtains will cut down visual distraction and give a sense of privacy. But while inexpensive, curtains do little to eliminate the noise of nearby classes.

Or an able church carpenter can make folding wooden screens cheaply. Depending on the size of the screen built, the advantages and drawbacks are about the same as for curtains.

Most effective and most modern, though naturally more expensive, are folding, accordion-pleated partitions. They are manufactured now by companies giving special attention to church problems. Operating on steel runners along the ceiling, they can be folded compactly against a wall, using very little space, and can be purchased to extend up to lengths of 60 feet.

Made of coated plastic on a sturdy steel frame, they are as soundproof as any panel door. Smoothly extended and closed, they also add to the appearance of the room.

If the Sunday school is given any importance in your heart, you owe to your students the privilege of hearing and understanding the Gospel without disturbance or distraction. END

---

the people all that the Lord had spoken to him.

Do you think that if we spend time with the Lord Jesus today, that it will make a difference in our faces? Yes, it will. Oh, our faces may not shine just the same way that Moses' face did when he came down from the mountain, but our faces will shine in other ways for the Lord Jesus. And people will see the difference in us.

You can pick out the person who knows the Lord Jesus and who spends time reading the Bible and talking to the Lord in prayer. It shows in the person's face.

Urge the boys and girls to spend time in reading the Bible and praying every day. You may assign them some portion of God's Word and help them in prayer.

If you want to bring out witnessing, enlarge on the fact that Moses told the people all that the Lord had told him. Whatever we learn, we should go out and teach others.

For the unsaved boys and girls present, point out to them that our faces cannot shine for the Lord unless, first of all, Jesus is living in us. Present the plan of salvation and seek to win them. END

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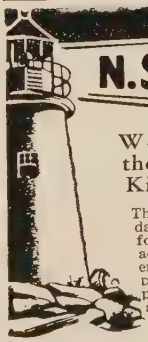
(See ad on page 7)



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137	The Lily of the Valley, Standing in the Need of Prayer
139	The Rose of Sharon, The Old Time Religion
141	Precious Memories, Just as I Am
143	Give the World a Smile, Saviour Like a Shepherd Lead Us
149*	Shine for Jesus, Old Rugged Cross
155*	On the Jericho Road, Climbin' Up De Mountain
157*	Jesus Lover of My Soul, In the Garden
159*	Life's Railway to Heaven, Alone
161	Beyond the Sunset, When We See Christ
163	Just a Closer Walk With Thee, What a Friend
165	Saved By Grace, I Know That My Redeemer Liveth
167	Sometime We'll Understand, In the Sweet By and By
173	I Love to Tell the Story, Faith of Our Fathers
175	Praise Him, Praise Him, Moment by Moment
177	Stand Up, Stand Up for Jesus, Tell Me the Old, Old Story
179	O Love That Wilt Not Let Me Go, We're Marching to Zion
181	Wonderful Peace, Beautiful Isle of Somewhere
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185	Farther Along, My Sins Are Gone
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LIGHTING

(*Continued from page* 48)

are wonderful tools when used together to establish the proper mood.

Lighting the Sunday School Area—Flush mounted lighting units are the most suitable because they do not present any projection to interfere with games. If folding type screens are used to form classrooms, an evenly distributed lighting system is required to supply good light for all areas.

Light Sources—The incandescent lamp can be considered as the standard light source. Because they are in use for very short and infrequent periods, they are the most economical. They also appear in color.

Maintenance, important in any lighting installation, is simplified in recessed systems. Usually there is space above the ceiling for a workman to lift off the reflector for cleaning and relamping.

Where the units are mounted in front of a beam, an extension ladder may be propped up against the beam, making the units relatively easy for servicing.

In cases where units are suspended, as indirect luminaries, it has been found convenient to plug these into a convenience outlet in the ceiling. For cleaning or relamping the luminaire is lowered to the floor.

On account of the small number of burning hours in the year, the use of low voltage lamps are recommended. Ten per cent overvoltage burning reduces the lamp life to 300 hours, but this is equivalent to two or three years use per lamp.

The light that enters the heart is partially borne there by the light that enters the eye. Lighting which helps to create the sense of God's presence must be planned. There is not a simple solution to church lighting and it can best be done by a man trained in this field. That man is a lighting engineer. END

AIR CONDITIONING

(*Continued from page* 49)

August and September, because of their discomfort. An air-conditioned church may well be a haven to such distraught individuals.

In earlier days, air conditioning was considered seasonal or regional, but now air may be either heated or cooled by the same unit. Churches from Key West to the Canadian Rockies are considering the possibility.

While some people attend church in all types of weather, others need extra courtesy and thoughtfulness that air conditioning shows. The ones who don't attend are the ones who need to hear. If it takes tender treatment to bring them out, the church should make this effort. It may be the means of bringing them face to face with the real issues involved.

A missionary-minded church must effectively reach those in its own community and one way to do it is by making the church as comfortable, as healthful and as worshipful as possible. END

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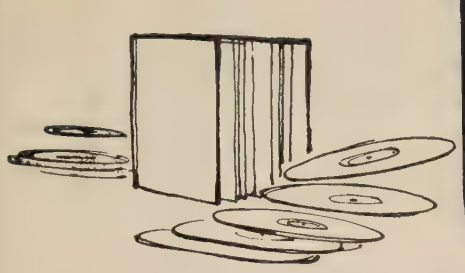

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Band Recordings Commended

HERE we are right in the heart of summer again. Many of you will be away on vacation, and many more are now making plans for a week or two at one of the Bible conferences or young people's camps. Of course, you haven't forgotten to take your portable record player along!

A few well-selected recordings of gospel music add immeasurably to the enjoyment of many vacation hours, wherever they are spent. Three-speed players are available now at reasonable cost, and the library of gospel recordings is increasing in number daily. Some of the recent releases are truly gems.

That reminds me to tell you about some new Super Recordings of the Fort Wayne Gospel Temple Radio Band. There are altogether too few good recordings of band music played by gospel musicians. These four sides of excellent production are most welcome, and I am glad to give enthusiastic report concerning their quality.

The band does fine ensemble work, and the intonation is exceptionally good, in my opinion. If I should have any word of criticism (and it may be only personal) I should express a wish that the bass drummer had been placed just a few feet farther from the recording microphones. It is not that the drummer plays poorly; he plays too well.

The numbers in this new series are *Power and Glory, Adoration, Templar Triumphant, Massachusetts Bay Tercentenary, Calvary Commandary, Duke Street, Playfellow, On the Square, Fall of Jericho* (in two parts), *All Day Long, All That Thrills My Soul* and *Song of the Soul.* The addition of these good instrumental numbers to the Super line is another indication of the progressiveness of this relatively new recording company.

■ I made a delightful discovery the other day—a brand new recording company, the Federated Recording Service of Oak Lawn, Ill. They have just put out their first three releases under the Psalm label.

I give these first three recordings a triple-A rating as to talent, musical quality and very high production technique. I have used these very recently on my own daily radio program. There are two sides by the Clarions Brass Quintet, an ensemble of instruments which present their work in classical style. This is one of the best ensembles of this type I have heard. They have lovely arrangements of *The Son of God Goes Forth to War* and *A Mighty Fortress Is Our God.*

I understand that this quintet is now giving sacred concerts. If so, they are certainly assured of great success in that field. It is a delight to hear instrumental music played like this.

Then there is a pianist by the name of Willard Straight. I never heard of him before, but he is tops. He does *Love Divine, All Loves Excelling,* and a beautiful Welsh melody, *Once to Every Man and Nation.* I never heard original arrangements of sacred music done in better taste. His piano work is beautiful and I surely hope that we shall hear much more of him. The third ten-inch 78 rpm record is by a tenor, Raleigh Isaacs, who sings *'Tis So Sweet to Trust in Jesus* and *What a Friend We Have in Jesus.*

In *'Tis So Sweet* evidently he does multiple voice work. If I am correct in this assumption, this is the first sacred record which I have heard employing this very popular technique. He does it exceedingly well. His voice is pleasing and the organ accompaniments by Ray DeVries, are altogether satisfactory.

■ I must tell you about two Singspiration LP releases which have just come to my desk. These are both in the "Gold Seal Record" series. The first has six numbers by Les Barnett, in which this very excellent musician plays organ, piano and celeste.

You hear all three of these instruments, played by one individual, in several of the numbers. I am sure that I have reviewed Les' recordings of these numbers on 78 rpm, but you will be glad to know that they are now available on the LP disc.

The numbers are *Follow, I Will Follow Thee, Blessed Quietness, Wonderful Peace, It Is No Secret, Make Me a Blessing* and *Ivory Palaces.* Les Barnett has a style all his own, and, speaking for myself, it is a most enjoyable, restful style. Some may object to the distinct rhythmic beat, but I believe that there is a distinct place in our sacred music categories for music of this kind. And if you know Les Barnett, you know that he is doing it for the glory of God.

■ The other Gold Seal Singspiration LP has eleven numbers by the Csehy Musical Messengers, playing chimes and vibraharp. This recording might be used for several special purposes, including steeple music on amplifiers in churches. The numbers are beautifully done, as is everything that the Csehys do. Here is the list, *Love Divine, Oh Love That Wilt Not Let Me Go, The Haven of Rest, Blessed Quietness, Close to Thee, Be Still My Soul, Jesus the Very Thought of Thee, and Rock of Ages, Holy Ghost with Light Divine, God Will Take Care of You* and *More Love to Thee.* END

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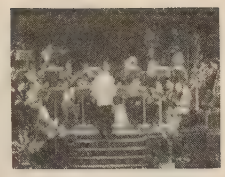

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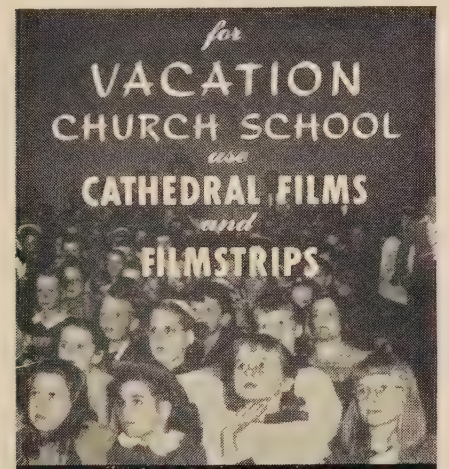

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RESTROOMS

(*Continued from page 55*)

inefficiency. It would have remedied a situation that bred such waste of time. It would have provided for the accommodation of more than one person at a time. Church groups planning new buildings or alterations should give much consideration to avoidance of such a situation.

Prayer meeting was being held in one of the largest class rooms of a newly built church plant. Heads were bowed, and except for the reverent voice of the one praying, there was no sound. Suddenly, rapid footsteps echoed in an adjoining hallway, a door closed, and then there was the loud "whoosh" of functional plumbing.

A leading church in a good-sized town was accommodating the state convention of a prominent Christian organization. Visitors found the ladies' room in a dark corner under a stairway. A faucet of the lavatory was broken, the mirror was cracked, the wall smudged with lip-stick.

City health authorities would not have allowed such unsanitary facilities to exist in a department store or public building.

If the average Christian encountered the average church facility in any of the better known filling stations, he would protest to the operator or write the company an indignant letter. Yet haven't you yourself experienced some of the foregoing situations in many a church you've attended? If so, are you impressed that it is a negative testimony and unbecoming the sanctuary of the Lord? Have you made any effort to have the disgrace remedied? Paul wrote. "Let all things be done *decently* . . ." END

CHURCH RECORDS

(*Continued from page 49*)

cial interest, and a complete "talent file" listed. Essential background information covering past church work and affiliations is also recorded, along with name, address (both home and business) and telephone numbers. All this data appears on a visible margin.

The signal control on the visible margin tells the operator the standing of each member of the church in regard to the "Tit" (tithe) "Bud" (budget) and "Mail" (the head of the family who will receive the mail). A buff insert, printed the same as on the visible margin of the 8 x 5 card, is issued when the address is changed.

The Sunday school classes also come under the membership control record. Sunday school and Bible training activities hold a prominent place in the Baptist program, and records are required for memberships and course awards.

The new system has eliminated the need for duplicate records by having a more compact and efficient visible control of all essential record information. The cards can be posted and reviewed without being removed from files. Because the operator does not have to handle them as often, there is less possibility of soiling or damaging the cards. END

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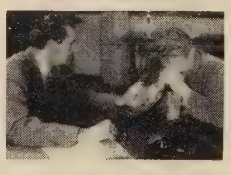

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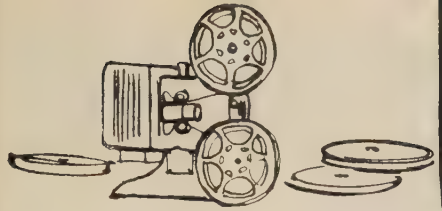

YOU CAN USE EFFECTIVELY

HARRY BRISTOW
editor

Film Producers Offer Special Summer Rates

SUMMER offers unique opportunities for films in every part of the country. In some cities films have been used in street meetings attracting large crowds. In other locations some have taken up the idea of a Drive-In Christian Cinema, and this idea has met with great success. Many churches have outdoor showings on the lawns adjacent to the church edifices, bringing a rebirth of interest in the Sunday evening services.

To aid these developments, two film producers have established special summer rates during June, July and August. This should certainly induce many to use these quality films.

If you are planning outdoor showings, keep these few suggestions in mind. To insure no drop in voltage, use heavy duty power cord from outlet to projector. Good quality sound and volume is the major problem in this type of exhibition. To give you the best of sound, you could secure an additional amplifier (no less than 30 watt output) together with a large outdoor trumpet speaker. We would like to hear from the readers concerning their experiences in outdoor showings.

■ *Voice From the Sky,* a Baptista production, is an illustrated sermon by Rev. L. W. Arnold. The film story relates the many wondrous decisions for Christ through the ministry of The Voice from the Sky. The simple quoting of Scriptures from an airplane equipped with a public address system brought astounding results. The promise "My word shall not return void" was literally fulfilled many times. The film should prove an inspiration to do the unusual for the Lord (20 minutes black and white).

■ *The Shield of Faith,* Concordia production, brings out the real results of Christian training and deep faith in Christ as evident in the life of young Pete Fisher. Although he is faced with an opportunity of easy money in throwing a school basketball game, his consecration to Christ enables him to resist temptation. This film shows the difference between two young people, one with Christian training and the other from an average American home who feels he can get along without the church. The emphasis in the film is "Seek Ye First." This film is recommended for PTA meetings, family nights, Sunday evening services and especially for youth rallies (a 30 minute film in black and white).

Concordia's film contrasts two lives.

■ *High Calling,* a missionary service release, is the film story of two young people who obeyed the call of God to missionary service in Tibet. The film contains actual scenes of Indian and Tibetan religious rites. This is the finest film I have seen on the needy field of Tibet. The excellent story and camera work will hold interest from start to finish. Intelligent handling of this film should challenge many to carry the message of life to those who live in darkness. Churches supporting missionaries in the Orient should find this film very interesting and helpful in the promotion of their missionary enterprises. Youth rallies should make arrangements to use this film (39 minutes in color or black and white).

■ *Making Home a Happier Place,* Church Screen production, deals with every member of the home. How can father make home a happier place for mother? The suggestions are very practical, such as, be appreciative, economic freedom, etc. What can parents do to make home a happier place for teenagers? Here again suggestions are given—among them, go to church worship services together and family worship. Suggested uses for this filmstrip would be family night, church membership classes, PTA meetings and Sunday night young peoples meetings (a 35mm filmstrip in black and white).

■ *Mind Your Manners,* a Coronet production, helps to cultivate and encourage good manners. I suggest the use of the film. There are no objectionable scenes and I recommend it for use with young people from junior age up (15 minutes black and white).

■ *Jordan Valley,* a British Pathe release, is a scriptural background film. In this recent release the geography of Palestine takes on new life. Throughout the film the narrator makes many references to the Old and New Testaments. The words of the Lord Jesus Christ take on new meanings.

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Rev. Jacob Peltz

Let me share a moving letter of gratitude from a Hebrew Christian in Jugoslavia behind the Iron Curtain. She writes on behalf of three families to whom we sent CARE food cartons. "These cartons have reached us with many thrills and great joy," she says. "The food is of such great help to us, and is an answer to our prayers."

We are so thankful to be able to minister with food and other forms of relief in some countries behind the Iron Curtain. From Hungary comes a letter of deep appreciation for a food shipment. Mention is made of each food item, so precious to these hungry people.

For such a worthy cause and such needy people we plead for your prayerful support. While doors are still open to minister with material and spiritual aid, we must not fail. Please do share with us in this Christlike ministry.

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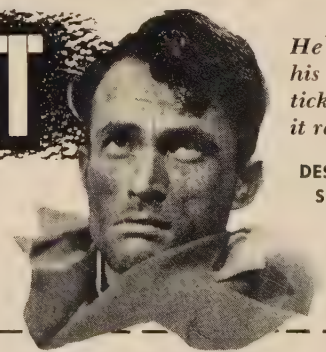
Jonah Fleeing from the Presence of the Lord

THE STREET



He wrote his own ticket and it read:

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It is indeed fascinating to look upon the land on which our Savior trod. I suggest use of this film in the mid-week meetings, study groups and Bible school (an 18 minute film in black and white).

■ The singing of hymns from the screen will help increase audience participation and enhance your audio-visual program. The Tabernacle releases of *Illustrated Hymns* have been well received. Good art work with a modern day approach illustrates the individual verses. There are now 11 of your favorite hymns available. All are 35mm filmstrips in color. END

MAN OF GOD

(*Continued from page 46*)

could unfold His program. He found a ready ambassador who would run quickly on the errands given from Heaven. This man, therefore, was called a man of God because he loved God's ways and was willing to be God's spokesman to a rebellious king.

We are not surprised to find David identified as a "man of God" (II Chron. 8: 14).

David loved music. He was constantly singing God's praises and playing psalms, hymns and spiritual songs on his harp for the glory of God. A singing believer, he wanted others to be singing believers. He could sing in every trial and in every time of sorrow. He sang when his sins were forgiven. He sang when he could abide in the Presence of God in the tabernacle. He could sing even when death invaded his own household. Nothing ever stopped his song nor caused him to falter in his faith. He believed that God always did the right thing and never made a mistake. He, therefore, rejoiced in the Lord with all his heart. David was called a man of God because he accepted God's decisions happily and received God's final instructions gratefully.

God is interested in the characteristics of a man's life, desiring that each man will develop some attribute in his life that will receive the approbation of God and the blessing of God.

Today you may be a "man of God."

Our Lord wants each of His children to manifest the graces of Heaven and the attributes of our Lord in such a way that he will be identified by others as one who is Spirit-filled, Spirit-taught and Spirit-led. What an honor this is! In II Tim. 3: 17, the man of God is characterized by being able to do anything at all that needs to be done for the glory of God. He is to be ready for every good work. He is to be fitted for any kind of ministry that is required or desired.

This should be our ambition. This should be our purpose and plan. May the Spirit Himself enable each of us to be a "man of God," throughly furnished unto every good work. END

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CHURCH KITCHENS

(*Continued from page 55*)

larger church will need one with a capacity of about ten gallons. This should be placed near the service counter where it will be accessible to waitresses as well as cooks.

4. *Range.* For the small church, a light duty, six burner restaurant range and for the large church, a ten burner, double oven, light duty restaurant range may be used. Provide work table space near the range.

5. *Service counter.* This is important to make it possible for waitresses to serve without interfering with the activities within the kitchen. It should be large enough so dirty dishes may be returned through one side while desserts are passed through the other side.

6. *Sinks.* A set-up where the dirty dishes may be scraped, then rinsed and later washed should be provided. Leave plenty of floor space around this area.

Two 24-inch pot sinks will serve the small church well, while the large church may wish to purchase a mechanical dish washer. These are available to service dishes for 150 to 1,000.

7. *Cupboards.* Place them in a location convenient to the dish washer to save steps in putting dishes away. Have a clearly marked place for everything, since those from all groups in the church will be using the kitchen occasionally. Keep dishes for light refreshments centered in one cupboard.

8. *Ventilation.* There is no reason for the cooks to be "cooked" because of lack of fresh air. Provide ventilation to make the preparation of meals a comfortable task.

With a more convenient and orderly church kitchen, the cooks of the church will enjoy work and do a better and speedier job. END

FLOORING

(*Continued from page 55*)

which are in direct contact with the ground.

Asphalt tile, the cheapest, is also the least quiet of resilient floors. It requires furniture rests for even tables and chairs, but varieties of asphalt tile are ideal for use in church kitchens, hallways and foyers. It is the best flooring for use on concrete in direct contact with the ground.

Made of high-grade synthetic rubber, rubber tile offers quietness and walking comfort to the congregation. This tile is highly resistant to furniture loads and may be used to good advantage where pianos must be rolled over the flooring. Its high tensile strength reduces the possibility of cracking under impact or through aging. But rubber tile should be kept away from the grease and oils of a church kitchen and below grade concrete foundation of a church basement.

The quietest of all resilient floors is cork tile. Ideal for the dignity of church offices, this floor covering also aids in room insulation. Cork tile also should not come in direct contact with the ground.

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **My husband thinks I should get a part-time job to help with the running expenses of the family, but I am afraid that I will get out of the will of the Lord in doing so.**

One of the loveliest Bible descriptions of a wife are the words "help meet." She is a helper "meet," that is, ready, able, eager to be of assistance. The home is the primary place for the wife and mother; but there are circumstances when she can be called upon to help meet expenses. If this can be done without endangering the physical and spiritual welfare of the children, which does not seem to be true in your case, or to neglect the home, then her willingness to stand by her husband can be a real source of strength to him and a good testimony for the Lord. In most places these days, there is ample part-time employment which does not necessarily call for commercial training. Quite possibly there is a real place in the Lord's work for which there is compensation, both material and spiritual.

■ **Does the Bible teach anything for or against cremation? What should a Christian's attitude be in regard to cremation?**

The Bible is silent on the manner of burial for the dead. It was the custom in Old Testament and New Testament times in Palestine to bury the dead. It was convenient so to do. In some places of the earth, burial may be a matter of difficulty. Therefore, cremation may be a satisfactory method. Cremation merely hastens the return of the body to the dust from which it came.

■ **About a year ago I accepted Christ. I no longer cared for old things and old friends because of their being of the world. However, I have been told that it is worldly and wrong to have short hair, that Christ said it is a "shame."**

In I Corinthians 11, the Apostle Paul was teaching that men and women each have their part in the worship of God, that men are not to appear as women, nor women as men. It was the custom of the men to have their hair cropped quite closely and for women to have their hair long. This was a matter of practice and not of doctrine, a matter of personal persuasion and not a fundamental of the faith; therefore he concluded the discussion saying, "But if any man seem to be contentious, we have no such custom, neither the churches of God." (v. 16). Some are very contentious on the point, and I believe needlessly so. It is one thing to have a woman's hair cut enough to keep it from being straggled; it is quite another matter to have a "boyish bob." It is appearing like a man against which the Apostle is speaking.

■ **In our section of the country the ministers of our denomination seem to be mostly modernists and do not preach the need to be born again. I know that many in our denomination do preach the true Gospel. Could you explain the reason for such a difference within the same denomination?**

In most denominations today there are pastors who hold to the great fundamentals of the faith and also some who do not have that persuasion. Some denominations, thank God, are entirely free from modernism. Upon investigating a candidate for the pulpit, the church should determine the views of the candidate to make sure he believes in the verbal inspiration of the Scriptures, the deity of the Lord Jesus Christ, the full atonement for sin paid on Calvary's cross, the bodily resurrection of the Savior and the resurrection of those who believe in Him, the lost condition of the unsaved, the necessity of the new birth and the coming again of the Lord Jesus. Only by sound doctrine and gospel preaching are sinners brought to Christ and the local church edified.

■ **In speaking with some of our native Christians here on the mission field a question has come up. Does Genesis 1:28 mean that the natives were created where they are now? In Genesis 1 it is not stated that they became living souls. Does this justify their belief that if they are unsaved they die as animals, that they only become living souls after they are saved, receive the Holy Spirit and are quickened?**

Genesis 1 gives the chronological account of the story of creation. Chapter 2 gives a recapitulation of the creation of mankind with details not included in the first chapter. Adam was created a "living soul," which does not give any scriptural view held by unbelievers that mankind dies or that such is the experience of the unsaved. Rather, the Scripture is perfectly clear, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

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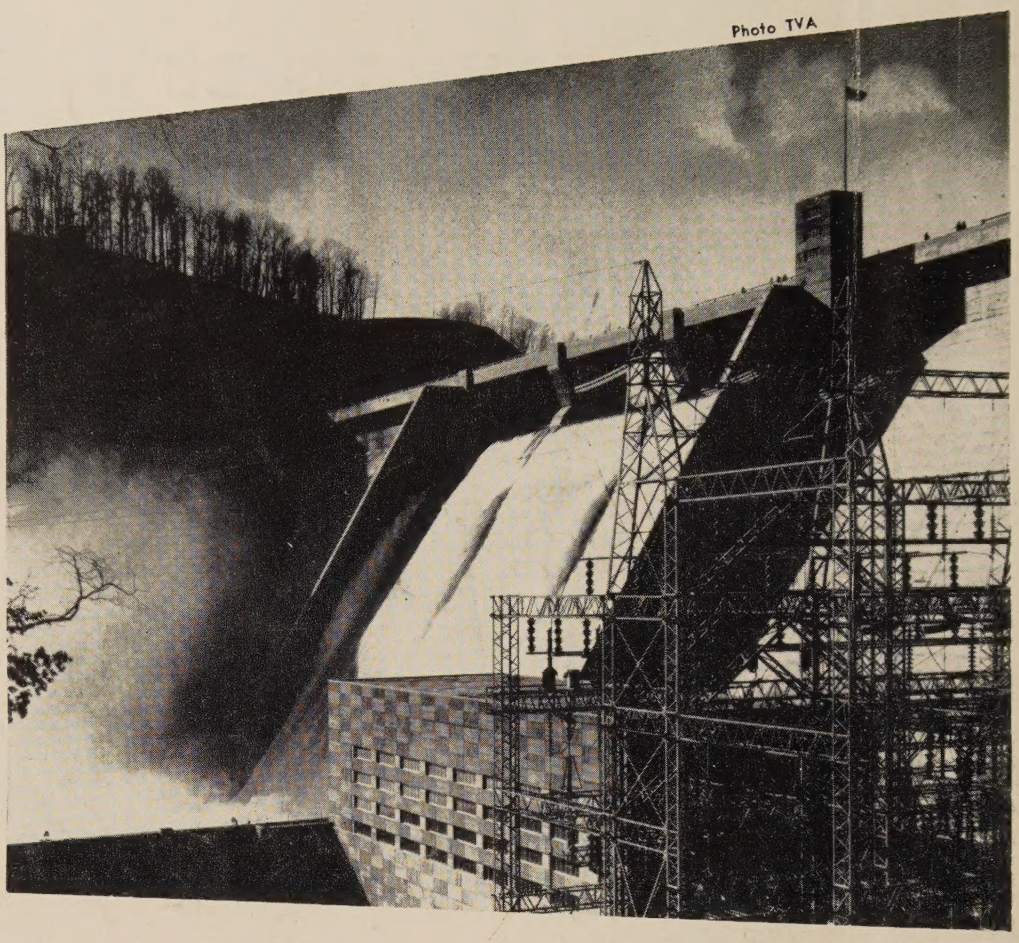
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